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ARABIC SYNTAX

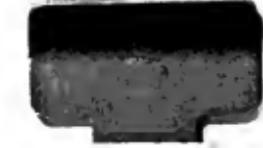
CHIEFLY SELECTED FROM

THE HIDAYUT-OON-NUHVI.

BY

H. B. BERESFORD, B.C.S.

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THE HIDAYUT-OON-NUHVI,

A TREATISE ON SYNTAX

IN THE
ORIGINAL ARABIC.

BY H. B. BERESFORD, B.C.S.



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TO
THE HONOURABLE
THE CHAIRMAN, DEPUTY CHAIRMAN,
AND
COURT OF DIRECTORS
OF THE
UNITED EAST-INDIA COMPANY,
THIS SMALL VOLUME
IS MOST RESPECTFULLY DEDICATED,
BY THEIR VERY OBLIGED AND HUMBLE SERVANT,
THE AUTHOR.

PREFACE.

THE object of this Volume is, to furnish the Student with such Rules of Arabic Syntax as have not yet appeared in English.

Mr. Lockett's Translation of the "Miut Amil" and "Shurhoo Miut Amil," two Elementary Treatises on Arabic Syntax, has been long before the world; and, accompanied as it is throughout with philological and explanatory annotations, contains a body of highly valuable information: but it is *avowedly* incomplete, and embraces only a particular portion of Arabic regimen. The purport of this volume is, to supply such other requisite Rules of Arabic Syntax as are not comprised in Mr. Lockett's book.

The present work was indeed suggested by some remarks contained in the Preface to the Translation just adverted to; and has been undertaken in the hope that it will be found, in conjunction with Mr. Lockett's volume, to furnish a body of Arabic Syntax sufficiently comprehensive for all practical purposes.

A work of this nature, in English, has long appeared to me a desideratum; and the various objects of peculiar interest which the study of the Arabic Language may be said to present would, naturally enough, seem to enhance the desirableness of some such work as the one here offered to the public.

In whatever point of view we regard the Arabic Language, whether as the language of a people who in the middle ages contributed so materially to the literature and refinement of Europe, or as the language of a religion which numbers upwards of 100,000,000 followers, and at the present day affects greater numbers of mankind than Christianity itself; or whether it be regarded as the medium for communicating sound European knowledge to the whole body of the *learned* Mahomedans of India, and as *one* of the inexhaustible fountains for enriching some of the Indian vernaculars, so as to render them competent vehicles of European science and literature to the great mass of the Mahomedan population throughout British India; under all the above, and various other points of view, Arabic may be said to be an object of deep and peculiar interest: and should my humble endeavours to facilitate the study of this interesting language prove not altogether unsuccessful, I shall be more than compensated for my labours.

The different heads into which the Syntax is divided and subdivided in the original treatise appearing to be clear and intelligible, I have thought it desirable to abide as much as possible by the arrangement laid down therein, so as to make the work correspond, in some measure, with Mr. Lockett's Translation.

With the original treatise as my guide, I am not without hope that I have succeeded in preserving a happy medium between treating the subject too extensively and minutely on the one hand; or, on the other, too shortly

and meagrely, so as to convey no clear and precise information ;—a desirable mean between the detail of Monsieur De Sacy's elaborate work, and the futile brevity of (as Mr. Lockett calls them) those Twopenny-halfpenny Guides to the Eight Parts of Speech, which every Dyche and Dilworth may deem it his duty to work up into what he calls a new grammatical system.

Where the matter treated of under certain heads in the original treatise appeared to appertain to the inflexion portion of grammar, or had been previously handled by Mr. Lockett, specific references have been given; in the first case, to Lumsden, or De Sacy's Grammar, or both; and in the second case, to the particular page, &c. of Mr. Lockett's valuable Translation, and to the corresponding matter in the *last* edition of Monsieur De Sacy's Grammaire Arabe.

It would be vain to suppose that no errors should have crept into a work of this nature; but should they be of a more serious kind, or more numerous than I anticipate, I trust that the rapidity with which the work (owing to peculiar circumstances) has been executed, and hurried through the press, will in some measure tend to disarm the severity of criticism, and entitle me to more indulgence than could otherwise have been justly awarded.

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(L') N.B. Each Chapter and Section to which this mark has been prefixed, is treated in Mr. Lockett's "Shurhoo Miut Amil."

(*) Each Chapter and Section to which this mark has been prefixed, appertains to the Etymology and Inflection of Grammar.

A R A B I C S Y N T A X.

CHAPTER I.

1. A PHRASE (كل) or proposition (جملة) is a combination of at least two words, the union of which *enounces* an "attribute" as appertaining to a "subject." This connexion between the attribute and the subject is termed *استناد*.

2. The word which expresses the "attribute" is named *مسند*, that is, "attributed," "that by which the predication is made;" and the word which expresses the "subject" is called *مسند إليه*, that is, "that to which an attribute is given," "that of which something is predicated."

3. A proposition (جملة) may be "nominal" *اسمية*, or "verbal" *فعلية*. In order to understand this distinction, be it observed, that it is not necessary to employ a verb to express the relation of subject and attribute: *ex. gr.* زعَد قَائِمٌ "Zued (is) standing;" الله غَفُورٌ "God (is) merciful." In these cases the proposition is nominal. If, on the other hand, the attribute be expressed by a verb, *ex. gr.* قَامَ زَعْدٌ "Zued stood," مَاتَ أَخِيٌّ "My brother is dead," the proposition is verbal.

4. There are also other kinds of propositions, viz. Conditional and Circumstantial Propositions. A Conditional Proposition (جملة شرطية) is that which enounces the attri-

bute as appertaining to the subject under a certain condition; *ex. gr.* زَعْدٌ إِنْ جَاءَنِي أَكْرَمْتُهُ “Zued, if he come to me, I will honour him;” and the Circumstantial Proposition (جملة ظرفية) is that which appears to have for an attribute a circumstance of place, which is termed ظرف “a vase, or container;” *ex. gr.* زَعْدٌ فِي الْمَسْجِدِ “Zued (is) in the mosque.”

5. The Nine Parts of Speech are divided into the Three following Classes; viz.

CLASS 1. Noun (اسم), comprises Noun, Pronoun, and Adjective.

CLASS 2. Verb (فعل).

CLASS 3. Particle (حرف), comprising the Article, Preposition, Adverb, Conjunction, and Interjection.

6. Nouns (اسم) are divided into Two Classes; viz. Declinable (مُعْرِب), and Indeclinable (مُدْبِي); and the Declinable (معرب) Noun is again divided into Variable مُنْصَرِف, and Invariable غير منصرف.

* The Variable (منصرف) Noun comprises all such nouns and adjectives as have three different inflexions, and admit the nasal vowels. The Invariable (غير منصرف) Noun comprises all such as do not admit the nasal vowels, and have only two inflexions; one peculiar to the nominative, and the other common to the genitive and accusative.

N.B. In the original treatise, under the head of “Declinable Noun,” the inflexions of the various nouns—Sound, Defective, Singular, Plural, &c., are detailed; as also the especial conditions which subject all nouns and adjectives termed Invariable (غير منصرف) to a particular declension; the characteristics of which are, the non-admission of the nasal vowels, and the admission of only two inflexions; viz. the vowel لـ for the nominative, and the vowel لـ for the genitive and accusative. As these details appertain to the Inflection Part of Grammar, the Reader is referred to Lumsden; or De Sacy, vol. I. ch. iii. § viii. pp. 397 et seq.

CHAPTER II.

ON NOMINATIVES (مِرْفُوعَاتٌ).

7. There are eight kinds of Nominatives, or words that are governed in the nominative case; as follows:

1. الفاعل The agent.
2. المفعول مالم يسمى فاعله The object of action, the agent of which is not named.
3. المبتدأء The "inchoative," or subject.
4. الخبر The "enouancer," or predicate.
5. خبران وآخواتها The predicate of the particle "*innu*," and its sister particles.
6. اسم كان وآخواتها The noun of the verb "*kanu*," and its sister verbs.
7. اسم مارلا المشبهتين بليس The noun of the particles "*ma*" and "*la*," resembling the verb "*luesa*."
8. خبراً التي لنفي الجنس The predicate of the particle "*la*," when used to deny the existence of a thing in general.

SECTION I.

ON THE AGENT (الفاعل).

8. The agent is that noun which is connected with the verb that precedes it. The agent ought always be placed after the verb, or the active participle which has the function of a verb. Ex.

قَامَ زَيْدٌ "Zued arose."

زَيْدٌ ضَارِبٌ أَبُوٌ "Zued's father (is) the beater."

In these two sentences, the word زَيْدٌ in the first, and the word أَبُوٌ in the second, are respectively the agents of the verb قَامَ, and of the active participle ضَارِبٌ.

9. Every verb necessarily requires an apparent or non-apparent agent in the nominative case. Ex.

زَعْدٌ نَّهَبَ “Zued went.”

* **زَعْدٌ نَّهَبَ** “Zued (he) went.”

10. If the verb be active, it must have an object of action in the accusative case. Ex.

صَرَبَ زَعْدٌ عَمْرًا “Zued beat Oomr.”

11. If the agent be apparent, the verb will uniformly be in the singular number, in order that there may not be two agents for a single verb. Ex.

صَرَبَ زَعْدٌ “Zued beat.”

صَرَبَ الْزَّيْدَانِ “The two Zueds beat.”

صَرَبَ الْزَّيْدُونَ “All the Zueds beat.”

12. If the agent be understood (*مُفْسَرٌ*), and in the singular number, the verb will be in the singular; and if in the dual, dual; and if in the plural, plural. Ex.

* **زَعْدٌ صَرَبَ** “Zued (he) beat.”

* **الْزَّيْدَانِ صَرَبَا** “The two Zueds (the two) beat.”

* **الْزَّيْدُونَ صَرَبُوا** “All the Zueds (they) beat.”

* In this sentence, **زَعْدٌ نَّهَبَ** “Zued (he) went,” the word **“Zued”** ^{زَعْدٌ}; is no longer the agent: it is the Inchoative, and the verb **نَّهَبَ** carries its own agent in itself; viz. the pronoun **هُوَ** “He” understood.

This remark also applies to the three examples in No. 12.

13. If the agent be a real feminine noun (**مُؤْنَتٌ حَقِيقِيٌّ**) (*i.e.* of the feminine sex, as contra-distinguished from the masculine), the verb will be uniformly feminine, provided no word intervene between the verb and the agent. Ex.

فَأَمَّتْ هَنْدٌ "Hind arose."

But if any word intervene, it becomes optional to make the verb masculine or feminine. Ex.

or	$\left. \begin{array}{l} \text{ضَرَبَ الْيَوْمَ هَنْدُ} \\ \text{فَرَبَتِ الْيَوْمَ هَنْدُ} \end{array} \right\}$	"Hind one day beat."
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14. If the agent be a "Conventional Feminine" (**مُؤْنَتٌ غَيْرِ حَقِيقِيٌّ**), which is purely "grammatical," and the verb precede the agent, the verb may be either masculine or feminine. Ex.

or	$\left. \begin{array}{l} \text{طَلَعَتِ الشَّمْسُ} \\ \text{طَلَعَ الشَّمْسُ} \end{array} \right\}$	"The sun arose."
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But the verb, if it come after, must necessarily be feminine. Ex.

الشَّمْسُ طَلَعَتْ "The sun (she) arose."

15. The same rule is to be observed in the broken or imperfect plurals. Ex.

or	$\left. \begin{array}{l} \text{قَامَ الرَّجُلُ} \\ \text{قَامَتِ الرَّجُلُ} \\ \text{الرَّجُلُ قَامَ} \end{array} \right\}$	"The men arose."
----	---	------------------

16. The agent ought always to precede the object of

action, when both of them are defective nouns, and the one might be confounded with the other. Ex.

ضَرَبَ مُوسَى إِسْرَيْلَ "Moses beat Jesus."

But where there is no fear of confusion, the object of action may not incorrectly be put before the agent. Ex.

أَكَلَ الْكَمْثَرِيلِ يَحْيَى "John eat the pears."
ضَرَبَ زِيدًا عَمْرُو "Oomr beat Zued."

17. The verb may be correctly suppressed when the meaning of the sentence is sufficiently evident from the context. Ex.

زَيْدٌ "Zued;" in answer to the person asking **مَنْ ضَرَبَ** "Who struck?"

18. Sometimes both verb and agent are suppressed.

Ex.

نَعَمْ "Yes;" in answer to any one asking **إِقَامَ زَيْدٌ** "Is Zued standing?"

19. In the case of a passive verb, the agent is omitted, and the object of action is substituted for it.

SECTION II.

ON THE OBJECT OF AN ACTION, THE AGENT OF WHICH IS NOT NAMED.

الْمَفْعُولُ مَا لَمْ يُسْمَى فَاعْلَهُ.

20. All that has been said above, in respect to the agent, is equally applicable to the noun or pronoun which serves as a subject to a verb passive, and which is

called "the object of an action, the agent of which is not named": this subject is regarded in the light of an agent, and is otherwise named "the substitute of the agent," قائم مقام الفاعل. Ex.

ضرب زيد "Zned was beaten."

SUPPLEMENT TO SECTION I.

OF THE RULES TO BE OBSERVED WHEN ONE NOUN SERVES AS AGENT TO MORE VERBS THAN ONE; OR AS AGENT TO ONE VERB, AND OBJECT OF ACTION TO ANOTHER.

21. It sometimes happens that one and the same noun is required to serve as agent to two verbs or more; and, again, that one and the same noun is required to serve as agent to one verb, and as object of action to another. This sort of contest between two parts of speech, for the government of the same word, is called, by Arabian Grammarians, **تنازع في العمل** "Contention for government."

22. When two verbs contend for the government of the expressed noun coming after them, *i.e.* when each of the verbs designs to govern such noun, such contest may be of four kinds, as follows :

N.B. The essential members of a proposition, viz. the "subject" and the "attribute," assume different names according to the place which they occupy in the proposition. Each assumes two different names; *e.g.* the "subject" is called, 1st, "the inchoative" (مبتدأ); 2dly, "the agent" (فاعل). And the "attribute" is called, 1st, "the enouner" (خبر) when it corresponds to an "inchoative"; 2dly, the verb (فعل) when it is in relation with an agent (فاعل).

(1) Both require the agent,

ضَرَبَنِي وَكَرِمَنِي زَيْدٌ “Zued beat me, and honoured me.”

(2) Both require the object of action,

ضَرَبْتُ وَكَرِمْتُ زَيْدًا “I beat, and I honoured Zued.”

(3) The first verb requires an agent, and the second an object of action,

ضَرَبَنِي وَكَرِمْتُ زَيْدًا “He (*i.e.* Zued) struck me, and I honoured Zued.”

(4) The first verb requires an object of action, and the second an agent,

ضَرَبْتُ وَكَرِمَنِي زَيْدٌ “I beat him (*i.e.* Zued), and Zued respected me.”

23. Be it observed, that in the four different species of contest just above enumerated, either the first verb* or the second may correctly have the governing power.

24. The two great Schools of Busruh and Koofuh are divided on the above points. The School of Busruh gave the governing power to the second verb, on account of its proximity to the noun; and the School of Koofuh prefer the governing power to the first verb, by way of preserving its precedence and rightful claim.

25. The rules of the Busruh School are as follow:

* According to De Sacy, it would appear that, in the case of two verbs demanding an agent, the preferring the governing power to the *first* verb, as the School of Koofuh do, is the more authorised mode of expression. Gram. Arab. vol. II. ch. xvii. pp. 246 et seq.

(1) If both verbs require an agent :

ضربي وكرمني زيد "He (Zued) beat me, and Zued honoured me."

ضرباني وكرمني الزيدين "The two (Zueds) beat me, and the two Zueds honoured me."

ضربوني وكرمني الزيدين "They (the Zueds) beat me, and the Zueds honoured me."

(2) If one verb requires an agent, and the other an object of action :

ضربي وكرمنت زيداً "He (Zued) beat me, and I honoured Zued."

ضرباني وكرمنت الزيدين "The two (Zueds) beat me, and I honoured the two Zueds."

ضربوني وكرمنت الزيدين "They (the Zueds) beat me, and I honoured the Zueds."

(3) If both verbs require an object of action, and are not of the description termed "Verbs of the mind" : (اعمال القلوب)

ضربت وكرمت زيداً "I beat, and honoured Zued."

ضربت وكرمت الزيدين "I beat, and honoured the two Zueds."

ضربت وكرمنت الزيدين "I beat, and honoured the Zueds."

(4) If one verb requires an object of action, and the other an agent :

ضربت وكرمني زيد "I beat (Zued), and Zued honoured me."

ضربت وكرمني الزيدين "I beat (the two Zueds), and the two Zueds honoured me."

ضربت وكرمني الزيدين "I beat (the Zueds), and the Zueds honoured me."

26. When the two verbs are of the description termed "Verbs of the mind," اعمال القلوب, the object of action of

the *first* verb must be expressed; for this reason, that the object of action of "Verbs of the mind" cannot correctly be suppressed, nor can the pronoun, having reference to the object of action, be correctly introduced before the object of action itself. Ex.

حَسِيبٌ مُنْطَلِقاً وَحَسِيبٌ زَيْدٌ "He (Zued) thought me going, and I thought Zued going;" i.e. "Zued thought I was departing, and I thought Zued was departing."

27. The following are the rules of the Koofuh School, who give the governing power to the first verb.

(1) If both verbs require an agent :

فَزَيْدٌ وَكَرْمَنٌ زَيْدٌ "Zued beat me, and he (Zued) honoured me."

فَزَيْدَيْنُ وَكَرْمَانَيْنِ اَرْبَدَيْنِ "The two Zueds beat me, and the two (Zueds) honoured me."

فَزَيْدٌ وَكَرْمَنَيْنِ اَرْبَدَيْنِ "The Zueds beat me, and they (the Zueds) honoured me."

(2) If one verb requires an object of action, and the other an agent :

فَزَيْدٌ وَكَرْمَنٌ زَيْدٌ "I beat Zued, and he honoured me."

فَزَيْدَيْنُ وَكَرْمَانَيْنِ اَرْبَدَيْنِ "I beat the two Zueds, and the two (Zueds) honoured me."

فَزَيْدٌ وَكَرْمَنَيْنِ اَرْبَدَيْنِ "I beat the Zueds, and they honoured me."

(3) If both verbs require an object of action, and are not "Verbs of the mind," then either of the following rules obtain ; viz. either the object of action is suppressed,

or a pronoun is introduced; but the latter is the more correct:

فَرِيْتُ وَاكْرِمْتُ زَيْدًا “I beat Zued, and I honoured (Zued).”

فَرِيْتُ وَاكْرِمْتُ الْزَيْدَيْنِ “I beat the two Zueds, and I honoured (the two Zueds).”

فَرِيْتُ وَاكْرِمْتُ الْزَيْدَيْنَ “I beat all the Zueds, and I honoured (the Zueds).”

Or with the pronoun:

فَرِيْتُ وَاكْرِمْتُ هُوَ زَيْدٌ “I beat Zued, and I honoured him.”

فَرِيْتُ وَاكْرِمْتُهُمَا الْزَيْدَيْنِ “I beat the two Zueds, and I honoured the two.”

فَرِيْتُ وَاكْرِمْتُهُمُ الْزَيْدَيْنِ “I beat the Zueds, and I honoured them.”

(4) If one verb require an agent, and the other an object of action:

فَرِيْنِي وَاكْرِمْتُ زَيْدٌ “Zued beat me, and I honoured (Zued).”

فَرِيْنِي وَاكْرِمْتُ الْزَيْدَيْنِ “The two Zueds beat me, and I honoured (the two Zueds).”

فَرِيْنِي وَاكْرِمْتُ الْزَيْدَيْنَ “The Zueds beat me, and I honoured (the Zueds).”

Or with the pronoun:

فَرِيْنِي وَاكْرِمْتُهُ زَيْدٌ “Zued beat me, and I honoured him.”

فَرِيْنِي وَاكْرِمْتُهُمَا الْزَيْدَيْنِ “The two Zueds beat me, and I honoured the two.”

فَرِيْنِي وَاكْرِمْتُهُمُ الْزَيْدَيْنِ “The Zueds beat me, and I honoured them.”

28. When both the verbs are of the kind termed “Verbs of the mind,” افعال القلوب, the object of action must be expressed.

* حَسِبْنِي وَحَسِبْتُهُمَا مُنْظَلَّتِينَ "The two Zueds thought me going, and I thought the two (Zueds) going;" i.e.
 الْزَيْدَانِ مُنْظَلَّةً "the two Zueds fancied I was going,
 and I fancied they were going."

SECTION III.

ON THE INCHOATIVE المُبَدِّأ,
 AND THE ENOUNCER المُبَدِّد.

29. The inchoative or subject, and the enouncer or predicate, are two words construed independently of any grammatical construction. The first is the مُسَنَّدُ إِلَيْهِ, "that of which something is predicated," and is called المُبَدِّأ, "the inchoative": the second is the مُسَنَّدُ, "that by which

* The expressing the object of action in this example (No. 29) is necessary, for this reason, that both the verbs حَسِبْنِي and حَسِبْتُهُمَا demand the object of action, مُنْظَلَّةً; and the governing power has been given to the first verb, viz. حَسِبْنِي. If, therefore, you cut off the word مُنْظَلَّتِينَ, and say حَسِبْنِي وَحَسِبْتُهُمَا الْزَيْدَانِ مُنْظَلَّةً "The two Zueds thought me going, and I thought the two," then the elision of the second object of action of the "Verbs of the mind" takes place, and this is incorrect: and if you introduce a pronoun, it must be either a singular pronoun, as حَسِبْنِي وَحَسِبْتُهُمَا إِيَّاهُ الْزَيْدَانِ مُنْظَلَّةً "The two Zueds thought me going, and I thought the two this"; and then the second object of action does not correspond with the first object of action, viz. the word لَهُ in the word حَسِبْتُهُمَا, and this is incorrect: or you must introduce a dual pronoun, as حَسِبْنِي وَحَسِبْتُهُمَا إِيَّاهُمَا الْزَيْدَانِ مُنْظَلَّةً; and then a dual pronoun has reference to a word in the singular, viz. مُنْظَلَّةً, the word disputed by the two verbs, and this is incorrect: therefore, whenever the elision of the object of action, as well as the introduction of a pronoun, be incorrect, the object of action must be expressed.

this predication is made," and is termed التَّهْبِير "the enouncer." Ex.

^{زَعِيدٌ قَائِمٌ} "Zued (is) standing."

Here زَعِيدٌ "Zued" is the inchoative. The government of them is logical.

30. Generally speaking, the inchoative is a definite noun, and the enouncer an indefinite one.

31. The inchoative and enouncer ought to be in the nominative case.

32. When an indefinite noun is qualified by an epithet, it may correctly be the inchoative. Ex.

^{لَعَبْدُ مُؤْمِنٍ خَيْرٌ مُشْرِكٍ} "The Orthodox slave is better than the Polytheist."

33. An indefinite noun, particularized in another way, may correctly be the inchoative. Ex.

^{أَرْجُلٌ فِي الدَّارِ امْرَأَةٌ} "Is there a man in the house, or a woman?"

^{مَا أَحَدٌ خَيْرٌ مِنْكَ} "There is not any one better than you."

^{شَرٌّ أَهْرَذَتِ النَّابِ} "Evil causes to bark those having teeth," i.e. the dogs.

^{فِي الدَّارِ رَجُلٌ} "There is a man in the house."

34. If of two nouns or words one be definite and the other indefinite, make the definite word the inchoative, and the indefinite word the enouncer.

35. If both nouns be definite, معرفة, either the one or the other may be the inchoative. Ex.

الله **أَنَا** "God (is) our God," or, "Our God (is) God."

آدَمُ أَبُونَا "Adam is our father," or, "Our father is Adam."

مُحَمَّدٌ نَبِيُّنَا "Muhammad is our Prophet," or vice versa.

36. In certain cases, the inchoative, المبتدأ,* is not regarded as the subject of the proposition, but as the attribute. Ex.

ما قائم زيد "Zued (is) not standing?"

أَنْ يَقُولَ زيد "Is Zued standing?"

In these examples, the inchoative is the attribute مفعلاً, coming after the negative particle ل, and after the interrogative particle ي.

37. Sometimes the enoucer خبر is a nominal proposition, جملة إسمية. Ex.

زيد أبوه قائم "Zued his father, i.e. Zued's father, (is) standing."

* There would appear to be some confusion and difference of opinion amongst Grammarians in regard to these terms, الخبر and المبتدأ. De Sacy states, that in the very sentence quoted in No. 36, viz. ما قائم زيد, the word زيد is the inchoative and subject, and the word قائم the enoucer and attribute, preceded by the negative particle ل. *Gram. Arab.* vol. II. No. 718. In the last edit. (1831) of De Sacy's *Gram. Arab.*, the example given varies a little, inasmuch as the words are put in the dual instead of the singular number: ما تَشَانَ الْجَلَانَ "The two men are not standing." *Gram. Arab.* vol. II. p. 515. No. 950. The point, according to De Sacy, appears to turn on the circumstance of the agreement or non-agreement, in gender and number, of the attribute with the subject, when preceded by a negative or interrogative particle; that is, if they so agree, the subject is the inchoative; and if not, the attribute becomes the inchoative governing the subject, which is then regarded as the agent in the nominative case.

In this example, زيد is the subject and inchoative, and أبوه قائم is a complete nominal proposition (No. 3.), which here performs the function of the predicate or attribute.

38. Sometimes the enouncer خبر is a verbal proposition, جملة فعلية (No. 3.) Ex.

زید قام ابوه "Zued his father stood," i.e. "Zued's father arose."

In this example, زيد is the subject and inchoative, having for a predicate the complete verbal proposition قام ابوه "His father arose," composed of a verb and an agent.

39. Sometimes the enouncer is a conditional proposition, جملة شرطية (No. 4.) Ex.

زید ان جانی اکرم "Zued, if he come to me, I will honour him."

40. Sometimes the enouncer is a circumstantial proposition, جملة ظرفية (No. 4.). Ex.

زید خلف اوپنی الدار "Zued (is) behind you, or in the house."

41. There must necessarily be a pronoun, as in the foregoing examples, having reference to the inchoative; but it may be omitted when the meaning is sufficiently evident from the context. Ex.

السمن مثواي بدرهم "The oil, two lb. for a dirhum."

البر الكريستين درهماً "The wheat, 7100 lb. for sixty dirhums."

42. Sometimes the enouncer precedes the inchoative :

في الدار زيد "In the house (is) Zued."

43. There may correctly be several enouncers, اخبار, for a single inchoative. Ex.

[”] زعَدْ عَالِمٌ عَالِمٌ فَاضِلٌ صَالِحٌ “Zued (is) learned, wise, excellent, honourable.”

SECTION IV.

ON THE PREDICATE OF THE PARTICLE “INNU” AND ITS SISTER PARTICLES.

خبران وآخواتها

44. This particle اِن, and its sister particles أَن, كَانَ, لَيْتَ, and لَعَلَّ, are put before the subject and predicate of a proposition, and govern the subject in the accusative and the predicate in the nominative case; and the predicate of اِن is the attribute. Ex.

[”] إِنْ زَيْدًا قَائِمٌ “Indeed, Zued (is) standing.”

45. The rules enumerated in the foregoing section, in regard to the enouncer خبر or predicate, are also applicable to the predicate of these particles.

46. The predicate of اِن cannot precede the noun of اِن, except it be a ظرف, i.e. a circumstantial term of time or place. Ex.

[”] إِنْ نِي الدَّارِ زَيْدٌ “Truly, Zued (is) in the house.”

SECTION V.

ON THE NOUN OF THE DEFECTIVE VERB "KANU" AND ITS SISTER VERBS.

اسم كان وآخواتها.

47. The verb كَانَ, and its defective sister verbs, viz. مَا أَنْتَكَ, مَا زَالَ, مَا فَتَيَ, مَا بَرَحَ, بَاتَ, ظَلَّ, أَصْبَحَ, أَمْسَيَ, مَا دَامَ govern the inchoative, or مُبْتَدَأ, in the nominative case; and it is called the noun of the verb كَانَ, and the enounter حَبِيرٌ in the accusative; and it is called the predicate of the verb كَانَ, and the noun of the verb كَانَ is the subject مَسْنَدُ الْيَهْ of the proposition. Ex.

كان زيد قائمًا “Zued was standing.”

48. The predicates of the verbs may correctly be made to precede their nouns in the order of construction. Ex.

كان قائمًا زيد “Zued was standing.”

49. The whole of the above imperfect verbs, with the exception of ليسَ and those verbs to which لـ is prefixed, may themselves be preceded by their predicate. Ex.

قائمًا كان زيد “Standing was Zued.”

And so on of the rest.

SECTION VI.

ON THE NOUN OF THE TWO PARTICLES "MA" AND "LA,"
WHICH RESEMBLE THE VERB "LUESU."

اسم ماؤلا المشبهتين بليس.

50. These two particles govern their noun, which is the subject مسند اليه of the proposition, in the nominative case. Ex.

مازید قائمٌ "Zued is not standing."

لارجُل افضل منك "There is not any one better than you."

The particle لا is used with an indefinite نكرة noun only.

SECTION VII.

ON THE PREDICATE OF THE PARTICLE "LA," WHEN USED TO DENY THE EXISTENCE OF A THING IN GENERAL.

خبر لا لنفي للجنس.

51. The particle لا, of universal negation, governs its predicate, which is the predicate of the proposition in the nominative case. Ex.

لارجُل قائمٌ "There is no one standing."

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## CHAPTER III.

منصوبات.

52. There are twelve kinds of Accusatives, or words that are governed in the accusative case; as follows:

المفعول المطلق 1. The object of action absolute.

المفعول او المفعول به 2. The object of action.

المفعول فيه 3. The complement, indicating the time or place of action.

المفعول له 4. The circumstantial term, expressing the motive of the action.

المفعول معه 5. The circumstantial term, indicating the person or thing which has co-operated in the action with the agent.

الحال 6. The circumstantial term of state or condition.

التمييز 7. The specificative, or noun of specification.

المستثنى 8. The thing excepted.

خبر كان وآخواتها 9. The predicate of the verb "kanu" and its sister verbs.

اسم إن وآخواتها 10. The noun of the particle "innu" and its sister particles.

المنصوب بلا لنفي الجنس 11. The noun put in the accusative case by the particle "la," in its character of universal negation.

خبر ما لا المشبهتين بليس 12. The predicate of the particles "ma" and "la," which resemble the verb "luesu."

### SECTION I.

#### ON THE OBJECT OF ACTION ABSOLUTE.

### مفعول مطلق

53. The "object of action absolute" is the infinitive or noun of action, مُدْرَك, joined to the verb itself, or to a verb of equivalent signification. Ex.

ضررتُ ضرباً "I beat a beating," i.e. "I beat well."

قعدتُ جلوساً "I sat a sitting."

54. It is introduced for various purposes : 1st, for giving emphasis to proposition. Ex.

فَرِيَتْ فِرِيَّا "I beat severely."

Or 2dly, to explain a particular mode. Ex.

جِلَسْتُ جِلْسَةً الْقَارِئِ "I sat the mode of sitting of the Qooran-reader,"  
i.e. "I sat the way the Qooran-reader sits."

Or 3dly, for the sake of enumeration. Ex.

جِلَسْتُ جِلْسَةً اُوْجَلِسَاتِينَ اُوْجَلِسَاتٍ "I sat one sitting, or two, or more."

Or 4thly, in order to specify, as the noun of specification. Ex.

فَرِيَتْ فِرِيَّةً وَفَرِيَنِي طَعْنَةً "I beat him with blows, and he beat me with piercing or thrusting."

55. Sometimes, where the meaning is evident, the verb may be suppressed ; as you would say to a traveller, خَيْرٌ مَقْدُمٌ "Well of arriving," which stands for تَدْرِيْمًا خَيْرٌ مَقْدُمٌ "You have arrived well," i.e. "Right welcome!"

56. Sometimes the verb is prescriptively elided. Ex. سَقَاكَ اللَّهُ سَقِيَا "Refreshingly ;" which stands for سَقَاكَ اللَّهُ سَقِيَا "May God drive thirst from you!" And again, شَكِرَأُ "Thankfully," which stands for شَكِيرَاتُكَ شَكِيرًا "I thanked you heartily."

## SECTION II.

### ON THE OBJECT OF ACTION.

#### المفعول

57. This noun is the veritable objective complement of the verb. Ex.

فَرِيَتْ زِيدًا "I beat Zued."

فَتَلَتْ عَمْرًا "I slew Oomr."

58. The noun which serves as object of action to a transitive verb is put in the accusative case. Ex.

لَمْ يَشْرَبْ خَمْرًا قَطْ "He never drank wine."

59. Verbs doubly transitive, i.e. which have two objects of action, put both in the accusative case. Ex.

زَوَجَتْ زِيدًا ابْنَةَ أخِي "I have given in marriage to Zued the daughter of my brother."

60. The object of action of a transitive verb is sometimes placed before the verb; and this gives force to the expression. Ex.

اللَّهُ نَعْبُدُ لَا إِلَهَ إِلَّا هُوَ "It is God we worship, and not idols."

61. The object of action sometimes precedes the agent.

Ex.

فَرَبَ عَمْرًا زَيْدَ "Zued beat Oomr."

62. When the meaning of the sentence is evident, the verb is sometimes elided; as, "Zued," in answer to the person who says "من أضرب؟" "Whom shall I strike?"

63. An ellipsis of the verb sometimes takes place, either

(1) Agreeably to prescription; as follows:

إِمْرًا وَنَفْسِيَةً (lit.) "The man and himself," i.e.  
"Leave the man to himself."

This was originally,

أَنْرَكْ إِمْرًا وَنَفْسَهُ "Let go the man," i.e. "Leave him to himself."



Again, أنتهوا خيرًا لكم which is originally, أنتهوا عن التقليد واصدروا خيرًا لكم “Abstain from Trinitarianism, and aim at that which is good for you, viz. the Unity.”

Again **اَهْل**, originally **اهْلَتْ**, "You have come to your own," i.e.  
"Welcome!"

and **لَهُ**, originally **وَطَّنْتَ سَهْلًا**, "You have put your foot on soft level ground."

(2) Agreeably to analogy: as follows:

اَيُّكُمْ وَالْاسدُ “ Beware of the lion!”

Originally, أَنْقُسْكَ الْأَسْدَ "Save yourself from the lion."

Again, "الطريق الطريق" "The road! the road!"

Originally, أتّقُ الطريقَ الطريقَ "Beware of the road." "Fly the road."

### SECTION III.

**ON THE COMPLEMENT WHICH INDICATES THE TIME OR  
PLACE OF ACTION.**

المفعول فيه

64. This complement indicates the time or place at which an action takes place: it is also called ظرف الزمـن والمـكان "The container of time and place." It is of two kinds, viz. unlimited; as for example, نـهـر "an age," حـيـن "time"; and limited, as يـوـم "a day," لـيـل "a night," شـهـر "a month," سـال "a year." It is uniformly put in the accusative case, the preposition فـي being understood. Ex.

**صمت نهرا** "I fasted an age."

سقراً شهراً "I travelled for a month."

65. The foregoing examples have reference to "time."

The term of place, ظرف مكان, is likewise limited and unlimited. 1st, When limited, it is governed in the accusative case. Ex.

**جلست خلفك وأمامك** “I sat behind you and before you.”

2dly, When unlimited, it is not\* governed in the accusative, but in the genitive case, because the preposition في is expressed. Ex.

**جلست في الدار وفي السوق وفي المسجد** “I sat in the house, in the market, and in the mosque.”

#### SECTION IV.

##### ON THE CIRCUMSTANTIAL TERM WHICH EXPRESSES THE MOTIVE OF THE ACTION.

#### المفعول له

66. This term expresses the motive of the action ; and is put in the accusative case in consequence of the preposition لـ being understood. Ex.

**ضررته تأديباً** i.e. “I beat him correctively,” i.e. “for his correction,” i.e. “in order to correct him.”

**تهدى عن الحرب جيناً للجبن** i.e. “I abstained from battle through cowardice.”

#### SECTION V.

##### ON THE CIRCUMSTANTIAL TERM INDICATING THE PERSON OR THING WHICH HAS TAKEN PART IN THE ACTION.

#### المفعول معه

67. This term indicates the person or thing which has participated in the action with the agent. It is joined to

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\* Every noun of Itinerary measure, as ميل “A mile,” and فرسخ “A parasang,” is put in the accusative case.

the agent by the particle ؓ, which has the signification of the preposition مَعْ “with,” and governs the accusative case. Ex.

جاء البردُ والطيلَسَةُ مَعَ الْمَلَكَةِ “The cold came with the cloaks;” i.e. “When winter came, the cloaks were required.”

ما صنعتَ زيداً جَيْتُ “What have you been doing with Zued?”

جيَتْ أنا زيداً جَيْتُ أنا وزيداً “I came with Zued.”

68. If the verb be expressed, and the introduction of a simple conjunction be correct, the sentence may be expressed in two ways. Ex.

جيَتْ أنا زيداً or زيداً جَيْتُ أنا وزيداً “I came with Zued.”

69. If the verb be not expressed, and the introduction of the conjunction be correct, the particle ؓ will only perform the function of a simple conjunction. Ex.

ما تَرِيدُ وعمرٌ “What are Zued and Oomr doing?”

70. If the introduction of a simple conjunction be incorrect, the noun coming after the ؓ will always be in the accusative. Ex.

ما لكَ وزيداً جَيْتُ “What are you doing with Zued?”

ما شانكَ وعمرًا جَيْتُ “What have you to do with Oomr?”

SECTION VI.  
ON THE CIRCUMSTANTIAL TERM OF STATE.

الحال

71. This noun is used to explain some circumstance relative to the state of the agent or object of action, or of both. Ex.

جاءني زيد راكباً “Zued came to me riding.”  
 ضربتُ زيداً مشدوداً “I beat Zued when bound.”  
 لقيتُ عمراً راكبينِ “I met Zued, both of us being mounted, i.e. riding.”

72. Sometimes there is no agent expressed. Ex.

زيداً في الدار قائمًا “Zued (is) in the house standing.”

73. Sometimes there is no object of action expressed :

هذا زيد قائمًا  
 المشار إليه قائمًا زيد  
 The meaning of which is, } “The person pointed out as standing,  
 is Zued.”

74. The “Term of state,” *الحال*, is always an indefinite noun *حالة*; and the noun of which it expresses the state is generally definite *معرفة*, as has been shewn in the above examples.

75. If the noun, of which the “Term of state,” *الحال*, expresses the condition, be indefinite, the “Term of state” will precede it. Ex.

جاءني راكبًا رجلًّا “A man came to me riding.”

And this is in order to prevent the “Term of state” from

being confounded with the attributive مُفَقَّدٌ, or adjective in the accusative case. Ex.

رأيْتُ رجُلًا راكِبًا "I saw a man riding, or a riding man."

76. Sometimes the "Term of state" is an جملة خبرية، enunciative proposition. Ex.

جاءَنِي زيدٌ وَغَالِمَةُ راكِبٌ أَوْ يَرَكِبُ غَالِمَةً "Zued came to me when his slave was riding."

77. Sometimes, where the meaning is evident, the verb is elided; as you would say to a traveller, سالمًا وَغَانِمًا "Securely and profitably;" i.e. "May you travel with safety and profit!"

## SECTION VII.

### ON THE SPECIFICATIVE, OR THE NOUN OF SPECIFICATION.

#### التمييز

78. The noun of specification is always indefinite, and is placed after nouns of number, measure, weight, distance, &c. in which the signification is vague, in order to render it specific. Ex.

عندِي عشرونَ رجُلًا "Near me (there are) twenty men."

عندِي قَفَرِيَانَ بَرًا "Near me (are) two measures (of) wheat."

مِنْوَانَ سِعْنَانًا "Two pounds (of) fat."

جَرِيَانَ قَطْنًا "Two measures (of) cotton."

عَلَى التَّمْرَةِ مِثْلًا زِيدًا "Upon the dates is the same quantity (of) cream."

79. It is sometimes used when "quantity" is not intended. Ex.

خاتم حديداً "A ring (of) iron."

سوار ذهبًا "A bracelet (of) gold."

80. It sometimes is used in order to define the meaning of the proposition with greater precision. Ex.

طاب زيد نفساً أو علمًا أو باً "Zued was fortunate as to person, or as to learning, or as to father."

#### SECTION VIII ON THE THING EXCEPTED.

##### المُسْتَثْلِي

81. This particular term excepts a part from the mass of persons or things primarily mentioned in a proposition. It is of two kinds; viz., "conjunct" or "homogeneous," مُتَّفِقٌ, and "disjunct" or "heterogeneous," مُنْفَعِلٌ.

82. When "conjunct," it signifies that the thing excepted مُسْتَثْلِي is homogeneous with the things or persons from which the exception is made مُسْتَثْلِي, i.e. the word preceding the exceptive particle. Ex.

جاءني القوم إلا زيداً "The tribe came to me, except Zued."

83. When "disjunct," it signifies that the thing excepted مُسْتَثْلِي, and the things or persons from which the exception is made, are heterogeneous, or dissimilar in their nature. Ex.

جاءني القوم إلا حماراً "The tribe came to me, save an ass."

84. The thing excepted, مُسْتَثْنَىٰ, is uniformly governed in the accusative case, under the following circumstances

(1) When found in an "assertive" sentence :

جَاءَنِي الْقَوْمُ إِلَّا زَيْدًا “The tribe came to me, save Zued.”

(2) When the excepted thing, مُسْتَثْنَىٰ, precedes the thing or things from which the exception is made مُسْتَثْنَىٰ مِنْهُ :

مَا جَاءَنِي إِلَّا أخَاهُ أَحَدٌ “No one came to me, except your brother.”

(3) When the thing excepted, مُسْتَثْنَىٰ, follows either of the particles مَعَلًا or مَاعِدًا :

جَاءَنِي الْقَوْمُ مَا مَعَلًا زَيْدًا “The tribe came to me, except Zued.”

(4) When the thing excepted, مُسْتَثْنَىٰ, follows either of the verbs لَيْسَ or لَا يَكُونُ.

## SECTION IX.

### ON THE PREDICATE OF THE IMPERFECT VERB "KANU," AND ITS SISTER VERBS.

#### خبرُ كان وآخواتها

85. The imperfect verb كَانَ and its sister verbs (No. 47) govern their predicate, which is the predicate or attribute of the proposition in the accusative case. The rules relating to the "Enouncer" خَبَرٌ (No. 29—43) apply to the predicate of these verbs; except that the predicate of these verbs may be correctly put before their nouns, notwithstanding the noun be "definite" مُعْرَفَةٌ; and this is not the case with the ordinary predicate. Ex.

كَانَ الْقَائِمًا زَيْدٌ “Zued was standing.”

## SECTION X.

ON THE NOUN OF THE PARTICLE "INNU" AND  
ITS SISTER PARTICLES.

اسم إن وآخراتها.

86. These particles govern their noun (called اسم إن "the Noun of Innu"), which is the subject of the proposition in the accusative case. Ex.

إن زيدا قائم "Indeed Zued (is) standing."

## SECTION XI.

ON THE NOUN PUT IN THE ACCUSATIVE CASE, BY THE  
PARTICLE "LA," IN ITS CHARACTER OF UNIVERSAL  
NEGATION.

المنصوب بلا لنفي الجنس.

87. This word, which is the subject of the proposition, comes immediately after the negative لـ. It is an indefinite noun, either in the state of construction with another word, or having connexion of a similar nature with a noun in the state of construction. Ex.

لأنم رجل طريف في الدار "There is not any slave of a witty man in this house."

لاعشرين درهما في الكيس "There are not twenty dirhams in the purse."

88. If the noun coming after the negative لـ be an indefinite noun in the singular number, it becomes indeclinable, and assumes over its final letter the vowel "Futha" (ـ). Ex.

لرجل في الدار "There is not a man in the house."

89. If the noun which follows the negative *لـ* be a definite noun, or an indefinite noun with some word intervening between it and the negative, it will be in the nominative case; and in both these cases the negative must be repeated before each noun. Ex.

*لـ زعـد فـي الدـار و لـ عـمـرـو* “Nor Zued nor Oomr is in the house.”

*لـ فـي الدـار رـجـل و لـ امـرـأـة* “There is no man nor woman in the house.”

90. In such sentences as the following, the nouns may be both put in the nominative case or in the accusative case, without the “Tanween” or nasal vowels; or the one in the nominative and the other in the accusative case, or, *vice versa*, without the nasal vowels. Ex.

*لـ حـرـول و لـ قـوـة إـلـى بـالـهـ* “There is neither power nor virtue, but in God.”

91. Sometimes the noun of the negative “*La*” is elided, when the meaning is evident, *لـ عـلـيـكـ*; which means *لـ بـاسـ عـلـيـكـ* “Nothing on you;” i.e. “You have nothing to fear.”

## SECTION XII.

### ON THE PREDICATE OF THE PARTICLES “MA” AND “LA” WHICH RESEMBLE THE VERB “LUESU.”

*خـبـرـ مـا وـاـلـ الـمـشـبـهـتـيـنـ بـلـيـسـ*

92. These two particles govern their predicate, which is the attribute مـسـنـدـ in the accusative case. Ex.

*ما زـعـدـ قـائـمـاـ* “Zued (is) not standing.”

*لـ رـجـلـ حـاضـرـاـ* “There is not any man present.”

93. The particle **إِنْ** must not precede the predicate, nor must the predicate precede the noun of these particles, nor the expletive particle **إِنْ** be introduced after the negative particle, otherwise the government is destroyed. Ex.

**مَا زَيَّدَ إِلَّا قَائِمٌ** "Zued is not but standing."

**مَا قَائِمٌ زَيَّدَ** "Zued is not standing."

**مَا إِنْ زَيَّدَ قَائِمٌ** "Zued is not standing."

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CHAPTER IV.

ON GENITIVES (مُجْرورات).

94. The term **مُجْرور** "Mujroor" signifies a noun put in the genitive case. This noun is the "consequent" **المُفَاتِحَةُ** in a sentence. It serves,

(1) As a complement to a preposition حرف جر.

Ex. **مَرَرْتُ بِزَيْدٍ** "I passed by Zued."

خَرَجْتُ مِنَ الدَّارِ "I went out of the house."

This species of connexion is expressed by the term **جار و مُجْرور**, "a preposition and its genitive noun."

(2) As a complement to a noun substantive, or an adjective. Ex.

غَلَامُ زَيْدٍ "Slave of Zued."

جَمِيلُ الْوَجْهِ "Beautiful of countenance."

This species of connexion is termed **إِضَاقَة** "connexion"; the antecedent is called **الْمُفَاتِحَةُ** "the annex," and the consequent **المُفَاتِحَةُ** "that which receives the annex."

95. The antecedent مضاف must always necessarily be stripped of the nasal vowels, تنوين, and the ء of the dual and plural. Ex.

جاء غلام زيد و غالماً عمر
“The slave of Zued, and the two slaves of
Oomr, came.”

جاء مسلمو مصر
“The Mussulmen of Egypt came.”

96. Annexion or relation is of two kinds: the one is termed “Perfect” or “Logical” relation, اضافة مصففة، or اضافة معنوية; and the second, “Imperfect” or “Verbal” relation, اضافة لفظية، or اضافة غير مصففة.

97. This relation, if “perfect,” has, 1st, the force of the preposition مِن understood; provided the consequent مضاف اليه is neither of the same genus as the antecedent مضاف, nor the ظرف (*i.e.* “the circumstantial term of time or place”) to it. Ex.

غلام زيد “Zued’s boy or slave;” *i.e.* غلام زيدي “The slave belonging to Zued.”

2dly, Is equivalent to the preposition مِن understood, when the consequent مضاف اليه is referrible to the same genus as the antecedent مضاف. Ex.

خاتم من فضة “A ring of silver;” *i.e.* خاتم فضي “A ring from silver.”

3dly, Is equivalent to the preposition في, if the consequent مضاف اليه be the “circumstantial term of time” ظرف to it. Ex.

ضرب في اليوم “Beating of to-day;” *i.e.* ضرب اليوم “Beating in the day,” *i.e.* “in the course of the day.”

98. "Imperfect" or "verbal" relation is that in which the antecedent مفتَّ is an active participle, or an adjective expressive of an attribute or a quality ; and the consequent مفْتَ اليه is the subject of which the antecedent is the attribute. Ex.

ضارب زيد "Beater of Zued."

حسن الوجه "Beautiful of countenance."

CHAPTER V.

ON APPositives توابع.

99. The Appositive is a noun added to another noun which has been previously expressed : its use is, to present the same person or the same thing under different points of view, or, otherwise, to modify and define the said person or thing. Of the Appositives there are five species ; as follows :

1. **النعت** The Qualificative.
2. **التأكيد** The Corroborative.
3. **العطف بالحروف** The Conjunctive formed by a Particle, otherwise called **أو عطف النسق** the "Conjunctive of Order."
4. **البدل** The Permutative, or word substituted.
5. **العطف البيان** The Explicative Conjunctive.

SECTION I.

النعت ON THE QUALIFICATIVE

100. This appositive demonstrates the meaning of the noun to which it is apposed. Ex.

جلبي رجل عالم "A wise man came to me."

101. It also demonstrates the meaning of the word connected with the noun to which it is apposed. Ex.

جَاءَنِي رَجُلٌ عَالِمٌ أَبُوهُ "A man, whose father is learned, came to me."

102. When the appositive qualifies the noun to which it is apposed مُتَبَّعٌ, it must agree with it in number, gender, and case; and it must be definite or indefinite, according to the noun. Ex.

جَاءَنِي رَجُلٌ عَالِمٌ وَامْرَأَةٌ عَالِمَةٌ وَ رَجُلَانِي عَالِمَانِ وَرَجُلَانِ عَالِمَانِ وزِيدُ الدَّالِمُ وَهَنْدُ الْعَالِمَةُ "(There) came to me a wise man and a wise woman, and two wise men and many wise men, and Zued the Wise and Hind the Wise."

103. When the appositive qualifies the word connected with the noun to which it is apposed, it must agree with its apposited noun, in case; and it must be definite or indefinite accordingly. Ex.

رَبَّنَا أَخْرُجْنَا مِنْ هَذِهِ الْقُرْيَةِ الظَّالِمِ اهْلُهَا "O my God! take me out of this village, the inhabitants (of which are) oppressive!"

104. Sometimes this appositive is only used for commendation. Ex.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ "In the name of God the Merciful the Compassionate."

And sometimes only for blame. Ex.

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ "I take refuge with God from Satan the execrable."

And sometimes only for emphasis. Ex.

نَفْخَةٌ وَاحِدَةٌ "A single blow."

105. Sometimes an indefinite noun may be qualified by means of an enunciative proposition جملة خبرية. Ex.

مررت بـرجل ابـوه قـائم "I passed by a man whose father (is) standing."

مررت بـرجل قـام ابـوه "I passed by a man whose father was standing."

SECTION II.

ON THE CORROBORATIVE.

التأكيد

106. This appositive is used for the purpose of giving expression to a sentence; as the word "all," in the sentences "They are all come," "I have seen them all;" or the word "themselves," in the sentence "They are come themselves." Ex.

جلـفـي الـقـومـ كـلـهـ "The tribe, the whole of them, came to me."

107. This appositive is of two kinds; viz. verbal لـطـفـي, and logical معـنـي. The verbal consists in the repetition consecutively of the whole or part of a proposition. Ex.

جاـنـي زـيدـ زـيدـ "Zued, Zued came to me."

جاـمـحـارـ زـيدـ "Came, came Zued."

قاـمـ زـيدـ قـامـ زـيدـ "Zued arose, Zued arose."

108. The logical consists in adding, after having specified the name of a thing, some one of the following words; viz. نفس نـفـسـ or عـيـنـ عـيـنـ, corresponding to our terms

"self," "self-same," "himself," "herself," or "itself," and أَبْعَضُ, أَكْلَعُ, كُلَّا, كُلٌّ, all meaning "the whole."

جَاءَنِي زَعْدٌ نَفْسَهُ وَالزَّعْدَانُ
" (There) came to me, Zued himself and the two
Zueds, their two selves and all the Zueds
themselves."

And thus, in the same way, عَيْنَهُما and عَيْنَهُمْ. Ex.
جَاءَنِي هَذِهِ نَفْسُهَا وَعَيْنَهَا وَالهِنْدَانُ
" There came to me Hind herself, and
the two Hinds their two selves, and
all the Hinds themselves."
أَنْفَسُهُمَا وَأَعْيَنُهُمَا وَالهِنْدَاتُ
أَنْفَسُهُنَّ وَأَعْيَنُهُنَّ

109. The words كُلٌّ and كُلَّا are used expressly for the dual number; كُلٌّ for the masculine, and كُلَّا for the feminine. Ex.

جا الرِّجَالُ كُلَّاهُما "The two men, both of them, came."

جا هَنْدَاتُ كُلَّتُهُما "The two Hinds (women), both of them, came."

110. To the appositive كُلٌّ may sometimes be added another appositive, agreeing in number, gender, and case with the same noun which is already in apposition with كُلٌّ. Ex.

جا النَّقْبَلُ كُلِّهِمُ اجْمَعُونَ "The tribe, the whole of them, all came to me."

جا الْجَيْشُ كُلِّهِ احْمَعُ "The army, the whole of it, all came."

111. To the foregoing appositives, كُلٌّ and اجْمَعُ, sometimes others of precisely the same meaning are added. Ex.

جا النَّقْبَلُ كُلِّهِمُ اجْمَعُونَ اكْتَعُونَ ابْتَعُونَ ابْشُعُونَ
"The tribe, the whole of them, the
entire, the full, the total came."

قا مِنَ النِّسَاءِ كُلِّهِنَّ جَمِيعٌ كُلَّتُهُنَّ بَعْضٌ
"The women, the whole of them, the
full, the entire, the total arose."

SECTION III.

ON THE CONJUNCTIVE FORMED BY A PARTICLE; OTHERWISE CALLED THE CONJUNCTIVE OF ORDER.

العطف بالحروف.

112. This appositive is the word which is joined to another by means of a conjunction*. Ex.

قَامَ زَيْدٌ وَعُمَرٌ "Zued and Oomr arose."

113. Of the two nouns or words joined together by a conjunction, the first is called *معطوف عليه*, "The word bearing on the conjunct," i.e. "the co-conjunct"; and the last is called *معطوف*, "the conjunct."

114. If a noun be conjoined to a nominative-affix-pronoun, a distinct pronoun must be introduced, for emphasis' sake. Ex.

فَرِيَتُ أَنَا وَزَيْدٌ "I beat, I and Zued."

Unless some other word intervene. Ex.

فَرِيَتُ الْيَوْمَ وَزَيْدٌ "I beat to-day and Zued."

115. If a word be conjoined to a pronoun in the genitive case, the genitive particle or preposition must be repeated. Ex.

مَرَرْتُ بِكَ وَبِزَيْدٍ "I passed by you and by Zued."

* The Particles performing this connexion between the *معطوف* and *معطوف عليه* are as follows: *وَ* "and," *فَ* "and," *ثُمَّ* "then," *حتَّى* "until," *أَوْ* "or," *أَلْمَعْ* "and even," *أَمْ* "or with," *بَلْ* "but," *أُوكَلَنْ* "or," *أُوكَلَنْ* "but," *لَكِنْ* "but"; but this is only in their capacity of *Simple Conjunctions*.

SECTION IV.

ON THE PERMUTATIVE, OR WORD SUBSTITUTED.

البدل

116. This appositive is the word partially or wholly substituted for the noun to which it is apposed, and with which it ought to agree in case. It is of four kinds:

(1) "بدل الكلّ من الكلّ" The change of the whole for the whole;" i.e. when any thing is enounced by one or more words, another enunciation is added to the same effect, but in a different point of view.

Ex.

جَلَّفَ عَمْرَ أخْوَتْ "Omar came to me, (I mean) thy brother."

(2) بدل البعض من الكلّ "The change of a part for the whole;" i.e. when, after having expressed a thing by means of a noun, which signifies that thing entire, there be another added which restricts the signification to a part. Ex.

ضررت زيداً رأسه "I struck Zued, (that is to say) his head."
جاءني القوم بعضهم "The tribe, (that is to say) some of them, came to me."

(3) "بدل الاشتمال" The change of the contained for the container," or *vice versa*. Ex.

سُلَيْمَانٌ "Zued was stripped, (that is to say) his garment."

(4) بَدْ النَّاطِ “The change of error;” i.e. when, after having said one word for another, the speaker corrects himself. Ex.

مررتُ بِكَلْبٍ فَرَسٍ “I passed by a dog, (I mean to say) a horse.”

جَانَى زَيْدٌ جَعْفَرٌ “Zued, (I would say) Jafir, came to me.”

رَأَتْ رَجُلًا حَمَارًا “I saw a man, (I should say) an ass.”

117. The appositive, if it be an indefinite noun, and the apposed noun a definite one, requires a qualifying epithet.

Ex.

لَنَسْفَهُ بِالنَّاصِيَةِ تَامِيَةً كاذِبَةً “I will certainly lay hold of the forelocks, the false forelocks.”

SECTION V.

ON THE EXPLICATIVE CONJUNCTIVE.

عَطْفُ الْبِيَا

118. The use of this appositive is as follows: when to a noun but little known is added another better known, in order to make the meaning still clearer, or to remove some ambiguity. Ex.

قام أبو حفص عمر “Aboo Hufs, (otherwise called) Oomr, stood.”

قام أبو عبد الله عمر “Aboo Ubdoollah, (called) Oomr, stood.”

جانى اخوت زيد “Thy brother, (to wit) Zued, came to me.”

119. This appositive differs but little from the first kind of “permutative” appositive, (No. 116). Ex.

أنا ابن القاتل البكري بشير “I (am) the son of the abandoner of Bukree, (by name) Bishir, on whom the birds are waiting, in expectancy of falling.”

CHAPTER VI.

ON THE INDECLINABLE NOUN.

اسم مبنيٌّ

120. There are eight kinds of indeclinable nouns, as follows :

- المُضْمِرَاتُ 1. The Pronouns.
- اسْمَاءُ الْأَشْارةِ 2. The Demonstrative Articles.
- الْمُوْصَلَاتُ 3. The Conjunctives.
- اسْمَاءُ الْأَقْعَالِ 4. Verbal Nouns.
- الْأَصْوَاتُ 5. The Interjections.
- الْمُرْكَبَاتُ 6. The Compound Nouns.
- الْكَذَابَاتُ 7. The Substituted Expressions, *i.e.* words of a vague signification which are substituted for more definite expressions.
- بعض الظروfs 8. Certain circumstantial terms of time and place, called ظرورٌ "Containers."

SECTION I.

ON THE PRONOUNS.*

المُضْمِرَاتُ

121. The detached or isolated pronoun منفصل ought

* For the detail of the "nominative-isolated pronouns" [ن] "I," أنت "Thou," هو "He," &c.; and of the "genitive and accusative-affix pronouns" ي and ك and س, &c.; and of the "accusative-compound-isolated pronouns" إِيَّاك "Thee," إِيَّاهُ "Him," &c.; the Reader is referred to the Etymological Volume of Lumsden; or De Sacy, vol. I. chap. vi. p. 454.

not to be introduced, unless there be difficulty in using the affix pronoun. Ex.

إِيَّاكَ نَعْبُدُ "You we worship."

مَا مَرَبَّكَ إِلَّا أَنَا "Not (any one) has beaten, save I."

122. The pronoun is sometimes introduced at the commencement of a sentence, for emphasis sake. Ex.

قُلْ هُوَ اللَّهُ أَحَدٌ "Say he, God is one."

هِيَ هَنْدٌ مَلِيْخَةٌ "She, Hind, is beautiful."

123. When the predicate in any sentence is a definite noun or a noun of superiority, **اَسْمُ تَعْظِيلٍ**, with the particle **مِنْ**, an isolated pronoun may be introduced between the subject and predicate: and this pronoun is called the **ضَمِيرِ نَصْلٍ** "pronoun of separation," because it distinguishes the predicate from the epithet. Ex.

زَيْدٌ هُوَ الْقَائِمُ "Zued (he) is standing."

كَانَ زَيْدٌ هُوَ أَنْفَقَ مِنْ عَمَرٍ "Zued, he was better than Oomr."

كُنْتَ أَنْتَ الرَّقِيبُ عَلَيْهِمْ "You, were you, the watcher over them."

اللَّهُ هُوَ الْحَيُّ الْقَيْمُ "God, He, the Living, the Self-existing."

SECTION II.

ON THE DEMONSTRATIVE ARTICLES.*

اسْمَاءُ الْاِشْارةِ

124. See Lumsden; or De Sacy, vol. I. chap. iv. p. 434.
Nos. 966—975.

* The matter under this head in the original treatise appertains to the Etymology and Inflection Part of Grammar, to which the Reader is referred.

SECTION III.
ON THE CONJUNCTIVES.

125. The conjunctions and conjunctive words, be they nouns or be they adjectives, are all comprised by the Arabian Grammarians under the denomination موصول. The conjunctions properly so called are named حرفي موصول "particle-conjunctives"; and the conjunctive nouns and adjectives, اسمي موصول "noun-conjunctives."

126. The conjunctive adjectives, otherwise more commonly called "relative pronouns," necessarily require after them a conjunctive proposition, termed صلة "adjunction"; and there is this character peculiar to these relative pronouns, that they ought to be followed by a personal pronoun, either isolated or affixed, and agreeing with them in gender and number. Ex.

جاءني الذي ابُوه قائم "There came to me he who his father is standing,"
 i.e. "He, whose father is standing or stood, came
 to me." او قام ابُوه

127. In the dialect of the ما، بني طني "that which," "he who," آي "which," آيم "fem.," and ذو، "من" have the same meaning as the relative الّذى. Ex.

فَانَ الماء ما ابِي وَجَدَى وَبِيرَى
 ذو حَفْرَتُ وَذُو طَوْبَتُ "Truly this water is the water of my father
 and my grandfather; and of my well,
 which I dug and which I made."

128. Sometimes the definite article ال is used in the

sense of the relative الَّذِي ; and its conjunctive preposition مِنْهُ is the active or passive participle. Ex.

- جَاءَنِي الضَّارِبُ زِيدًا i.e. جَاءَنِي الَّذِي يَضْرِبُ زِيدًا “The beater of Zued came to me,” i.e. “He who is or was beating Zued came to me.”
- جَاءَنِي الْمَضْرُوبُ غَلَامًا “Came to me the beaten, his slave,” i.e. “He whose slave is or was beaten came to me.”

129. If the pronoun, having reference, عَلَيْهِ, to the relative, be the object of action, it may be elided. Ex.

قَامَ الَّذِي ضَرَبَتْ or ضَرَبَتْهُ “He whom I beat arose.”

SECTION IV.

ON THE VERBAL NOUNS.

اسْمَاءُ الْفَعَالِ

130. Vid. Lockett's Shurhoo Miut Amil. Class ix. pp. 145 to 153; and De Sacy's Grammaire Arab. vol. II. chap. xxx. Nos. 690—696. and vol. I. Nos. 1190 et seq.

SECTION V.

ON THE INTERJECTIONS.

الْأَصْوَاتُ

131. Vid. Etymology and Inflection Volume of Lumsden; or De Sacy, vol. I. chap. vii. § v. p. 574.

SECTION VI.

ON THE COMPOUND WORDS.

الْمَرْكَبَاتُ

132. Vid. Etymology and Inflection Volume of Lumsden; or De Sacy, vol. I. chap. iii. § viii. No. 912.

SECTION VII.
ON THE SUBSTITUTED EXPRESSIONS.*

الكلنيات

133. Under this head are comprised certain words of a vague signification, which take the place of other words of a definite signification ; as, كم “How many ?” “How much ?” كذا “So much”; دَيْتَ and كَيْتَ “So,” “In such a manner.” Vid. Lockett, Shurhoo Miut Amil. Class viii. p. 142; and De Sacy, Grammaire Arab. vol. II. chap. v. No. 135. p. 66. and chap. 32. Nos. 1121—1124. pp. 573, 574.

SECTION VIII.
ON CERTAIN CIRCUMSTANTIAL TERMS OF TIME AND PLACE.

بعض الظروف

134. There are several “terms of time and place” which are indeclinable ; such as قبل “before,” بعد “after,” تحت “above,” فوق “below”. Ex.

لِللهِ الامْرُ مِنْ قَبْلِ وَمِنْ بَعْدٍ “Of God, the command is before and after.”

مِنْ قَبْلِ كُلِّ شَيْءٍ and منْ بَعْدِ كُلِّ شَيْءٍ stand for منْ قبلْ and منْ بعدْ “From before every thing,” and منْ بعدِ كُلِّ شَيْءٍ “From after every thing.”

* The whole Section in the “Hidayut-on-Nuhvi” is taken up with rules relative to the Particle كم ; which particular word is treated of in Lockett, p. 142. Vid. Text, and Annotations.

135. The above terms are here used adverbially: when used as prepositions, they are declinable.

136. The word **حيث** “Where?” is one of these terms.

Ex.

أجلس حيث زيد جالس “Sit where Zued is sitting.”
ستستد رجهم من حيث لا يعلمون “I will quickly consign them where they will not know.”

امارعي حيث سهيل طالعا “Do you not see where the star Canopus is rising?”

نجما يضي كالشهب ساعلا “A bright star, it shines like the Sihab.”

137. The word **إذا** has particular reference to future time, and, if added to a verb in the past tense, gives it a future signification. Ex.

إذا جاء نصر الله “When the assistance of God shall come.”

138. It also has a conditional meaning, and ought to have after it either a nominal or verbal sentence. Ex.

اتيتك إذا الشمس طالعة “I will come to you when the sun is rising.”
اتيتك إذا طلعت الشمس “I shall come to you when the sun shall rise.”

139. It is sometimes used to express the sudden appearance of any thing, in the sense of “Behold!” “Lo!” and then the inchoative may be correctly used after it.

Ex.

خرجت فإذا السبع واقف “I came out, and, lo! a wild beast was standing.”

140. The word **إن** has particular reference to past time;

and either a nominal or verbal sentence may be used after it. Ex.

اتَّبَعْتُكَ اذْ أَشْعَرَ الشَّمْسَ طَلْعَهُ or طَلَعَتِ الشَّمْسُ
“I will come to you when the sun has risen.”

141. The words **أَيْنَ** “Where?” and **إِنِّي** “Where?” are used interrogatively. Ex.

أَيْنَ تَعْشِي
“Where are you going?”

إِنِّي تَعْدُ
“Where will you sit?”

142. They are also used in a conditional sense. Ex.

أَيْنَ تَحْلِسُ أَجْلِسُ
“Where you sit, I will sit.”

إِنِّي تَقْعُدُ أَمْ
“Where you sit, I will stand?”

143. The word **مَنِي** “When?” is used interrogatively and conditionally. Ex.

مَنِي تَسْافِرُ
“When shall you set out on your travels?”

مَنِي تَصْمِمُ
“When you shall fast, I shall fast.”

144. The word **إِيَّانَ** is used interrogatively. Ex.

إِيَّانَ يَوْمُ الدِّينِ
“When (is) the day of Judgment?”

145. The word **كَيْفَ** is used interrogatively with reference to present time. Ex.

كَيْفَ أَنْتَ i.e. **نَبِيَّ** آيِ حَالٍ
“How are you?” meaning, “In what condition?”

146. The words **مَذَّ** and **مُذَّ** are used to indicate the

commencement of a certain period of time, past or present, if used in answer to the word مَتِي. Ex.

ما رأيْتُ زِيداً مَذْ يَوْمُ الْجَمْعَةِ “I have not seen Zued since Friday.”

In answer to the person who asks—

مَتِي مَا رَأَيْتَ زِيداً “Since when have you not seen Zued?”

147. They are used to indicate the whole time, if in answer to the word كَمْ “How much?” Ex.

ما رأيْتُه مَذْ يَوْمَيْنَ “I have not seen him these two days.”

In answer to the person who asks—

كَمْ مَدْدَةً مَا رَأَيْتَ زِيداً “How long have you not seen Zued?”

148. The words لَدِيلٍ and لَدُنْ are used in the sense of the preposition عِنْدٌ “near,” “with.” Ex.

الْمَالُ لَدِيلٍكَ “The property (is) with you.”

And the difference between these words and عِنْدٌ is this, that by عِنْدٌ is not implied the actual presence which is by لَدِيلٍ and لَدُنْ. The word لَدُنْ is written variously: لَدَنْ، لَدِنْ، لَدُنْ، لَدْ، لَدُّ، and لَدِّ.

149. The word قَطْ is used to give emphasis to the negative past tense. Ex.

ما رأيْتُ قَطْ “I saw not ever.”

150. The word عَرْضٌ is used to corroborate the future negative. Ex.

لَا أَفْرِيهُ عَرْضٌ “I will not beat him ever.”

CHAPTER VII.

ON THE NUMERALS.

اسْمَاءُ الْعَدْدِ

151. With all the Numerals, from Three and upwards, a noun of specification must necessarily be used. With the numerals from Three to Ten (3—10) the specified noun will be put in the genitive case plural; except when the numeral مائةٌ happens to occupy the position of the specified noun, and this numeral will be in the genitive case singular. Ex.

ثَلَاثَةُ رِجَالٍ “Three men.”

عَشْرُ رِجَالٍ “Ten men.”

ثَلَاثَتُ نِسَرَةٍ “Three women.”

عَشْرُ نِسَرَةٍ “Ten women.”

ثَلَاثُ مَائَةٍ إِلَى تِسْعَ مَائَةٍ “Three hundred up to nine hundred.”

152. The aforesaid, viz. 3 to 10, may be used as adjectives; and in such case they must agree with the noun, specifying the thing numbered, in gender and case. Ex.

كَانَ لَهُ بَنْوَنٌ ثَلَاثَةٌ وَبَنْلَاتٌ خَمْسٌ “He had three sons and five daughters.”

153. All the numerals from Eleven to Nineteen (11—19), and the tens from Twenty to Ninety (20—90), and the numerals composed of tens and units from Twenty-one to Ninety-nine (21—99), all govern the noun of the thing

numbered in the accusative case singular, as a noun of specification, مُعِينٌ. Ex.

أَحَدْ عَشَرَ رَجُلًا “Eleven men.”

أَحَدِي عَشَرَةِ امْرَأَةً “Eleven women.”

تَسْعَةَ وَتَسْعَونَ رَجُلًا “Ninety-nine men.”

تَسْعَةَ وَتَسْعَونَ امْرَأَةً “Ninety-nine women.”

154. With all the numerals composed of tens and units, above twenty, the units must always be placed before the tens. Ex.

ثَلَاثَةُ وَثَمَانُونَ عَامَةً “Three-and-eighty years.”

155. All the numerals from twenty to ninety-nine (20—99) conform, with reference to the other parts of speech, to the ordinary rules of Syntax. Ex.

مَرْتُ بِخَمْسٍ وَارْبَعِينَ نَاقَةً “I passed by five and forty she-camels.”

دَبَحْتُ سَتَّ وَتَسْعَينَ شَاةً “I slaughtered six and ninety sheep.”

156. After the numerals of hundreds and thousands, as مائةٌ “one hundred,” مائتاً “two hundred,” &c., الْفُ “one thousand,” and الفانِ “two thousand,” &c., the noun specifying the thing numbered will uniformly be in the genitive case singular. Ex.

مائةٌ رَجُلٌ “One hundred men.”

مائتا حَمَارٌ “Two hundred asses.”

خَمْسُ مائَةٍ كَلْبٌ “Five hundred dogs.”

الْفُ مَدِينَةٌ “One thousand cities.”

الْفَانِ كِتَابٌ “Two thousand books.”

CHAPTER VIII.

ON THE GENDER OF NOUNS.

مذكر و مذكر

157. Vide Lumsden's Arabic Grammar, chap. xvii. pp. 641 to 649; or De Sacy, Gram. Arab. vol. I. livre ii. chap. iii. sect. 6. p. 343.

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## CHAPTER IX.

## ON THE DUAL NUMBER.

**المثنى**

158. Vide Lumsden, chap. xiii. pp. 502 to 511; or De Sacy, vol. I. livre ii. chap. iii. sect. 7. p. 352. Nos. 815—821.

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CHAPTER X.

ON THE PLURAL.

المجموع

159. Vide Lumsden, chap. xiii. sect. 2. pp. 511 to 519. and sect. 3. pp. 519 to 529; and chap. xiv. sects. 1, 2, 3, 4. pp. 529 to 609; or De Sacy, vol. I. liv. ii. chap. iii. § 7. p. 354. Nos. 822 et seq.

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CHAPTER XI.  
ON THE INFINITIVE.

المُضَمِّنُ

160. Vide Lockett's *Shurhoo Miut Amil*. Second Analogous Governor, pp. 195 to 213; and De Sacy's *Grammaire Arabe*, vol. II. chap. xi. p. 161. Nos. 272 et seq. and chap. xxii. p. 554. Nos. 1058—1063.

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CHAPTER XII.
ON THE ACTIVE PARTICIPLE.

اسم الفاعل

161. Vide Lockett's *Shurhoo Miut Amil*. Third Analogous Governor, pp. 203 to 207; and De Sacy's *Grammaire Arabe*, vol. II. chap. xii. p. 179. Nos. 299 to 316. and chap. xix. p. 546. Nos. 1039 to 1045.

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CHAPTER XIII.  
ON THE PASSIVE PARTICIPLE.

اسم المفعول

162. Vide Lockett's *Shurhoo Miut Amil*. Fourth Analogous Governor, pp. 208 to 211; and De Sacy, *Gram. Arabe*, vol. II. chap. xii. p. 191. Nos. 317 to 325. and chap. xx. p. 549. Nos. 1046—1050.

CHAPTER XIV.  
ON THE ADJECTIVE, OR ATTRIBUTE.

الصَّفَةُ الْمُشَبَّهَةُ

163. Vide Lockett's Shurhoo Miut Amil. Fifth Analogous Governor, pp. 212 to 214; and De Sacy's Grammaire Arabe, vol. II. chap. xii. p. 194. Nos. 326 et seq. and chap. xxii. p. 551. Nos. 1051—1057.

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CHAPTER XV.
ON THE NOUN OF SUPERIORITY.

اسْمُ التَّقْصِيرِ

164. This noun corresponds with the comparative and superlative degrees of comparison in other tongues. Ex.

زَعْدٌ أَعْلَمُ مِنْ عُمَرٍ “Zued (is) more learned than Oomr.”

زَعْدٌ أَعْلَمُ النَّاسِ “Zued (is) the most learned of men.”

165. The measure of this noun is invariably أَعْلَمُ for the masculine gender, and فَعْلِيَّاً for the feminine. According to general opinion, it can only be derived from verbs of the trilateral radical class; and these should, moreover, be perfect verbs, تَمَّ, and not significant of colours or personal defects.

166. In the case of all verbs from which the measure أَعْلَمُ cannot be derived, the sense of superiority must be expressed by circumlocution. Some word significant of

beauty or ugliness, strength or weakness, hardness or softness, &c., must first be formed on the measure أَنْعَلُ, and followed by the infinitive of the required verb, governed as the noun of specification in the accusative case. Ex.

هَذَا أَشَدُ بِيَاضاً مِّنْ ذَلِكَ "This is stronger as to whiteness," i.e. "whiter than that."

زَعْدٌ أَسْرَعُ أَنْطَلَاقاً مِّنْ عَمْرَو "Zued is quicker as to going," i.e. "a faster goer than Oomr."

هُوَ أَكْثَرُ افْطَرَاباً مِّنْ زَعْدٍ "He is more frequent as to restlessness," i.e. "more restless than Zued."

167. This noun is used in three different ways; viz. 1st, as an antecedent مُخَافٍ in a definite state of construction with another noun or adjective; 2dly, in an absolute manner with the definite article; and, 3dly, free of all construction, with the preposition مِنْ "from." Ex.

أَنْفَلُ النَّاسِ "The best of men."

زَعْدُ الْأَنْفَلُ "Zued the best."

زَعْدُ أَنْفَلٍ مِّنَ النَّاسِ "Zued (is) the best from among men."

168. When this noun is the antecedent مُخَافٍ, it may either be put in the singular number, masculine gender; or be made to agree in gender and number with the noun with which it is connected. Ex.

زَعْدٌ أَنْفَلُ الْقَبْرِ "Zued (is) the best of the tribe."

الْزَّيْدَانُ أَنْفَلُ الْقَبْرِ "The two Zueds (are) the best of the tribe."

الْزَّيْدُونُ أَنْفَلُ الْقَبْرِ "The Zueds the best of the tribe."

الْزَّيْدَانُ اَنْفَلُ الْقَبْرِ "The two Zueds the two best of the tribe."

الْزَّيْدُونُ اَنْفَلُ الْقَبْرِ "The Zueds all the best of the tribe."

169. This noun, when used with the definite article, ought to agree in gender and number with the noun or pronoun which it qualifies. Ex.

زَيْدٌ أَفْضَلُ "Zued the best."

الزَّيْدَانُ الْأَفْضَلُانِ "The two Zueds the two best."

هُمَا الصَّغِيرَيَّانِ "Those are the two very smallest women."

هُمُ الْأَنْفَلُونِ بَيْنَ النَّاسِ "Those are the most excellent among men."

170. This noun, when used, free of all construction, with the preposition **مِنْ**, must always be in the masculine singular. Ex.

زَيْدٌ وَالزَّيْدَانُ وَالزَّيْدَرُونُ وَهِنْدٌ وَالهِنْدَانُ وَالهِنْدَاتُ أَفْضَلُ "Zued and the two Zueds, and all the Zueds and Hind, and the two Hinds and all the Hinds, are better than Oomr."

مِنْ عَمْرٍ

الْفَتْنَةُ أَشَدُ مِنْ الْقَتْلِ "Sedition is worse than murder."

عُنْ حَقٌّ أَحَقُّ بِالْمُلْكِ مِنْهُ "We have more right to the government than he."

171. In all the foregoing examples, the agent of this noun is the pronoun concealed in the noun itself: but there are some very rare examples*, in which, after the noun of superiority, the noun which serves as the subject is considered as the agent, and put, as such, in the nominative case. Ex.

مَا رَأَيْتُ رَجُلًا أَحْسَنَ فِي عَيْنِ الْكَحْلِ فِي عَيْنِ زَيْدٍ "I have not seen any man in whose eyes the collyrium was more beautiful than in those of Zued."

* The Author of the "Hidayut-oon-Nuhvi" says there is much to be said, and much difference of opinion, on this point.

CHAPTER XVI
ON THE VERB.

الفعل

172. The rules relative to the classification of verbs, to the inflexions of the past and aorist tenses, and to the inflexions of the imperative and prohibitive moods, and to the conjugations of triliteral radical verbs, &c., are to be found in Lumsden, chap. iii. iv. and v. pp. 92 to 162; or in De Sacy, vol. I. liv. ii. chap. ii.

173. Such portion of the contents under this head as relates to the particular particles which render the final letter of the aorist tense "Nusub," **ضـ**, is contained in Mr. Lockett's Shurhoo Miut Amil. Class v. pp. 115 to 118. And such portion as relates to the particular particles, which, being prefixed to the aorist tense of verbs, render the final letter **جزـ** or quiescent—and to other particular words, which, possessing a hypothetical signification, also render the final letter of the aorist **جزـ** or quiescent—is comprised in Lockett's Shurhoo Miut Amil. Class vi. pp. 121 to 126; and Class vii. pp. 128 to 135.

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CHAPTER XVII.  
ON THE VERBS OF THE MIND.

**افعال القلوب**

174. Vide Lockett's *Shurhoo Miut Amil*. Class xiii. pp. 181 to 191; and De Sacy's *Grammaire Arabe*, vol. II. chap. xxii. p. 296. Nos. 497 et seq.; and chap. xxxvii. p. 580. Nos. 1145 to 1156.

CHAPTER XVIII.

ON THE IMPERFECT VERBS.

**الافعال الناقصة**

175. Vide Lockett's *Shurhoo Miut Amil*. Class x. pp. 154 to 163; and De Sacy's *Grammaire Arabe*, vol. II. chap. xxiii. p. 299. Nos. 503 et seq.; and chap. xxxiv. p. 575. Nos. 1127 to 1134.

CHAPTER XIX.

ON THE VERBS OF PROPINQUITY.

**افعال المقاربة**

176. Vide Lockett's *Shurhoo Miut Amil*. Class xi. pp. 166 to 171; and De Sacy's *Grammaire Arabe*, vol. II. chap. xiv. p. 213. Nos. 358 et seq.; and chap. xxxv. p. 577. Nos. 1135 to 1139.

## CHAPTER XX.

## ON THE VERBS OF PRAISE AND CENSURE.

**أفعال المدح والذم**

177. Vide Lockett's Shurhoo Miut Amil. Class xii. pp. 173 to 179; and De Sacy's Grammaire Arabe, vol. II. chap. xv. p. 221. Nos. 371 et seq., and chap. xxxvi. p. 578. Nos. 1140 to 1144.



## CHAPTER XXI.

## ON THE VERB OF ADMIRATION.

 **فعل التعجب**

178. This verb, which is used for the purpose of expressing surprise and admiration, has two forms; viz. أَنْعَلَ يَهُ and مَا أَنْعَلَ. With the first of these forms, the noun or pronoun designating the person or thing which is the object of admiration is placed immediately after the verb, and is put in the accusative case. Ex.

**ما أحَسْنَ زِيدًا** “How beautiful is Zued!”

179. Under the second form أَنْعَلَ يَهُ, the word which expresses the object of admiration is put in the genitive case, and is preceded by the preposition بِ. Ex.

**أَحَسْنَ بِزِيدٍ** “How beautiful is Zued!”

**أَسْمَعَ بِيَهُمْ وَأَبْصَرَ** “How clearly they will hear and see!” or, “They will hear and see very clearly.”

180. It is a disputed point with Grammarians, whether, in any sentence with the verb of admiration, any transposition of words may be made, or any word introduced between the verb and object of admiration. According to some, a circumstantial term of time or place, ظرف, or a preposition with its complement, may intervene. Ex.

ما أحسنَ الْيَمِّ زَدَا! "How beautiful is Zued to-day!"

ما أحسنَ فِي الْيَمِّ لِقَاءُهَا  
وَأَنْفَرَ فِي الْزَّيَاتِ عَطَالُهَا  
battle ! and how abundant are its gifts  
in time of scarcity!"

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CHAPTER XXII.

ON THE PARTICLE.

حرف

181. There are fourteen kinds of Particles, as follows :

حرف التجر 1. The Particles of Attraction, or Prepositions which govern the Noun in the Genitive Case.

حرف المشبهة بالفعل 2. The Particles resembling Verbs.

حرف الجف 3. The Conjunctions.

حرف التنبية 4. The Particles of rousing the Attention.

حرف التداء 5. The Vocative Particles.

حرف الإيجات 6. The Particles of Affirmation.

حرف الزراقة 7. The Redundant Particles.

حرف التقسيير 8. The two Particles of Elucidation.

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حروف التَّحْفِيفِ 10. The Particles of Excitement.

حُرْفُ التَّرْقُعِ 11. The Particle of Expectation, *i.e.* indicative of a thing which is expected.

حُرْفُ الْإِسْتَهْمَامِ 12. The two Particles of Interrogation.

حُرْفُ الشَّرْطِ 13. The Conditional Particles.

حُرْفُ الرُّدِّ 14. The Particle of Indignation.

SECTION I.

ON THE PREPOSITIONS.

حُرْفُ الْجَرِ

182. Vide Lockett's Shurhoo Miut Amil. Class i. pp. 18 to 82; and De Sacy's Grammaire Arabe, vol. II. chap. xxx. p. 389. Nos. 677 et seq., and p. 561. Nos. 1075, 1076., and vol. I. chap. vii. p. 468. Nos. 1032 to 1106.

SECTION II.

ON THE PARTICLES RESEMBLING VERBS.

حُرْفُ الْمُشَبَّهَةِ بِالْفَعْلِ

183. Vide Lockett's Shurhoo Miut Amil. Class ii. pp. 83 to 99; and De Sacy's Grammaire Arabe, vol. II. chap. v. p. 61. Nos. 125 et seq., and chap. xxvi. p. 561. Nos. 1077 to 1083.

SECTION III.

ON THE CONJUNCTIONS.

حُرْفُ الْعَطْفِ

184. The conjunctions are ten in number, viz. (1) وْ “and”; (2) فَ “and,” “but,” “in that case,” “in consequence,”

"for fear that"; (3) ثم "then," "afterwards," "after that," "and then"; (4) حتى "and also," "even to"; (5) او "or," "unless that," "except that"; (6) الا "but," "now," "and"; (7) ام "or"; (8) لا "not"; (9) بل "but"; (10) لكن "but."

185. The conjunction و,* indicates a simple junction.

Ex.

جاني زيد و عمر "Zued and Oomr came to me."

* The conjunction و is used in various other senses, viz. in swearing, and as synonymous with بَعْد "many," "few," &c.; but then it is regarded as a preposition, and not as a simple conjunction.

N.B. The difference which Arabian Grammarians recognise between the conjunctions ف and و is this, that ف, notwithstanding the simple function, expresses the order of the things or of the events which the second (و) does not. Thus, when you say جاني زيد نعمرو, it signifies that Zued and Oomr are come to me, but that Oomr came after Zued: and if you say جاني زيد و عمو, it signifies simply that Zued and Oomr came to see me, without indicating the order in which they came.

† The conjunction ف has a variety of meanings in the following sentence :

خزان مرة عطش ذاتي الي عين ماء يشرب فنظر خياله في الماء فحزن لدققتها قوائمه

"A gazelle was once thirsty: she therefore, or consequently (ف), came to a spring of water to drink; she then (ف) saw her own image in the water, and, by reason of (ف) that, was grieved at the leanness of her legs."

It also has the meaning of "For fear that," "In order that," in the following sentences :

لا تسرقوا فيقتلكم السلطان "Steal not, for fear that the Sultan kill you."

زوجني ابنتك فاصلِح شانك "Give me your daughter in marriage, in order that I may put your affairs in order."

186. The conjunction **فَ** serves ordinarily to join two sentences together, and indicates a certain order of things or events without the lapse of any interval. Ex.

جاني زيد فعمر “Zued came to me, and then Zued.”

Here the **فَ** indicates that “Zued” came first, but that “Oomr” came immediately after.

187. The conjunctions **ثُمَّ** and **حَتَّىٰ** imply an order of things or events with the lapse of a certain interval; and there is this difference between them, that the interval implied by **حَتَّىٰ** is shorter than that implied by **ثُمَّ**. Ex.

دخل زيد ثم خالد “Zued entered, and afterwards Khalid.”

قدم الحاج حتى المشاط “The Pilgrim, and also the pedestrians, arrived.”

The word **حتى** sometimes implies that the “conjunct word” **معطوف** is included in the “co-conjunct word” **معطوف عليه**. Ex.

مات انس حتى النبياء “The men died, even to the Prophets.”

188. The three conjunctions, **أو**, and **ام**, and **لـ**, have all much the same meaning, viz. the indefinite confirmation of one of two acts, without reference more to the one than the other. Ex.

مررت برجيل او امراة “I passed by a man or a woman.”

189. The conjunction **لـ** ought correctly to precede the conjunction **أو**. Ex.

زيد اما كاتب او امي “Zued is either learned or stupid.”

190. The conjunction **ام** is of two kinds; viz. “adjunct”

مُتَّصل, or “disjunct” مُنْقَطِع. There are three conditions attending the use of the adjunct أَمْ: 1st, that a *humza* (أ) precede it. Ex.

اَرِيدُ عَنْدَكَ اَمْ عَمْرُو “Is Zued with you, or Oomr?”

2dly, That the word next to the conjunction be like the word next to the “humza” أ, i.e. two similar kinds of nouns, or two similar kinds of verbs.

اَرِيدُ عَنْدَكَ اَمْ عَمْرُو “Is Zued with you, or Oomr?”

اَقَامَ زَيْدٌ اَمْ تَعْدُدُ “Is Zued standing, or is he sitting?”

3dly, That the interrogation be specific, so that the answer of أَمْ be definite. Ex.

اَرِيدُ عَنْدَكَ اَمْ عَمْرُو “Is Zued with you, or Oomr?”

It is evident that, in the answer to this question, either the one or other personage must be specified.

191. The “Disjunct,” أ, has the sense of the conjunction بل “but,” accompanied with a “humza” أ; as if, on seeing an object indistinctly at a distance, you were to say, with some degree of certainty, إِنَّهَا لَبَّلْ “It is indeed a camel!” and afterwards, on some doubt arising as to whether it were a sheep or not, you were to say شَيْءٌ أَمْ “or a sheep,” with the intention of running away from your first assertion, and commencing with a second question, meaning أَهِيَ شَيْءٌ “Is it a sheep?”

192. The conjunction شَيْءٌ is used to negative in a second word what has been affirmed in a previous one. Ex.

جَاءَنِي زَيْدٌ لَا عَمْرُو “Zued came to me, not Oomr.”

193. The conjunction **بْل** indicates aversion from one term in favour of a second, which it confirms. Ex.

ما جاني زيد بل عمر “Zued did not come to me, but Oomr.”

194. The conjunction **لَكُنْ** is used to explain some uncertainty supposed to exist in the first branch of a compound proposition: it can therefore only occur between two sentences contrasted with each other by reason of some opposition contained in them. Ex.

ما جاني زيد لكنْ جاء عمر “Zued did not come to me; but Oomr came.”

قام بكر لكنْ خالد لم يقم “Bukr arose, but Khalid arose not.”

SECTION IV.

ON THE PARTICLES OF ROUSING THE ATTENTION.

حروف التأكيدية

195. These particles are three in number; viz. **آلا** “Come on,” **أمَا** and **هَا** “Behold,” “Here is.” They are used for the purpose of attracting the attention of the person addressed.

196. **آلا** and **أمَا** are used either in nominal or verbal propositions. Ex.

آلا إنهم هم المفسدون “Know that, verily, they are the seditious ones.”

أمَا والذِي أَبْكَى وَأَمْحَكَ “Know for sure I swear by Him who caused to weep and to laugh, and by Him who put to death and restored to life, and by Him whose mandate is *the* mandate.”
وَالذِي أَمَاتَ وَأَحْيَ

آلا تَعْلَمْ “Take care, do not do (this)! ”

اما لا تَضْرِبْ “Be sure do not strike!”

197. The particle **لـ** is used either in a proposition or with a single word. Ex.

لـ زـعـد قـائـم “Behold! Zued is standing.”
هـذـا هـذـا “(Remember) this.”

SECTION V.

ON THE VOCATIVE PARTICLES.

حـرـوـف الـنـدـاء

198. Vide Lockett's Shurho Miut Amil. Class iv. pp. 111 to 113; or De Sacy's Grammaire Arabe, vol. II. chap. vi. p. 88. Nos. 167 et seq., and chap. xxviii. p. 568. Nos. 1102 to 1108.

SECTION VI.

ON THE PARTICLES OF AFFIRMATION.

حـرـوـف الـإـيـجـاب

199. These particles are six in number; viz. **نـعـمـ** “Yes,” **بـلـى** “Yes, indeed,” **أـجـلـ** “Yes,” **أـجـلـ** “Yes,” **جـبـرـ** “Even so,” **إـنـ** “Yes.”

200. The particle **نـعـمـ** expresses assent to a sentence previously uttered, whether affirmative or negative; as, **أـجـلـتـ زـعـدـ** “Is Zued come to you?” Answer, **نـعـمـ** “Yes.” Or, **مـأـجـلـتـ زـعـدـ** “Is Zued not come to you?” Answer, **نـعـمـ** “Yes.”

201. The particle **بِلِي** is used, 1st, after a proposition interrogatively negative, to affirm the contrary. Ex.

الْسَّتْ بِرِيمْ “Am I not your supporter?”

Answer,

قَالُوا بِلِي “They said, ‘Surely.’ ”

And, 2dly, after a proposition enunciatively negative; as, **لَمْ يَقُمْ زَعْدٌ** “Zued is not standing.” Answer, **بِلِي** “Yes,” i.e. **قَدْ قَامَ** “He is indeed standing.”

202. The particle **إِنْ** is used for affirmation, after an interrogation; and accompanied with a form of oath; as, **إِنْ كَانَ كَذَا** “Was it so?” Answer, **إِنْ وَاللَّهُ** “Yes, by God!”

203. The particles **أَجَلْ**, **جَيْرَ**, and **إِنْ**, are used in acknowledgment of an affirmation; as, **جَازِيدْ** “Zued is come.” Answer, **أَجَلْ** “Yes,” or **جَيْرَ** “Even so,” or **إِنْ** “Yes,” i.e. “I acknowledge the truth of the affirmation.”

SECTION VII.

ON THE REDUNDANT PARTICLES.

حُرُوفُ الْرِّيَادَةِ

204. These particles are seven in number; viz. **أَنْ**, **إِنْ**, **لَمْ**, **بِلِي**, **مَا**, **لِمْ**, and **لِمْ**.

205. The particle **إِنْ** is redundant when used with the negative **لَمْ**. Ex.

مَا لَمْ يَقُمْ زَعْدٌ “Zued is not standing.”

Or when used with the infinitive, لـ. Ex.

أَنْتَظِرْ مَا إِنْ يَجْلِسُ الْأَمِيرُ "Wait until the Ameer sit," i.e. "until the sitting of the Ameer."

Or when used with لـ. Ex.

لَمَّا إِنْ جَلَسْتُ جَلَسْتُ "Wherever you shall sit, I shall sit."

206. The particle أَنْ is redundant, 1st, when used with لـ.

Ex.

نَلَمَّا أَنْ جَاءَ الْبَشِيرُ "When the messenger of happy tidings came."

2dly, When introduced between the particle لـ and an oath. Ex.

وَاللهِ أَنْ لَوْ قَمْتُ قَمْتُ "By God! if you stand, I will stand."

And, 3dly, after the لـ of similitude. Ex.

كَانَ ظَبَيْةً تَعْطُرُ "Like a doe, you lay hold of."

207. The particle مـا is redundant when used with إِذـا and أَيـنـ and the conditional إِنـ مـتـي.

إِذـا مـا صـمـتـ صـمـتـ "When you fast, I will fast."

And so on of the rest : and, 2dly, when used after certain prepositions. Ex.

فِيـمـا رَحـمـةـ مـنـ اللهـ "Through the mercy of God."

عـمـا قـلـيلـ "Through, or by, a few."

208. The particle لـ is redundant when used, 1st, with the conjunction وـ, after a negation. Ex.

مـاجـارـيـ زـيـدـ وـلـاـ عـمـرـ "Zued and Oomr came not to me."

And, 2dly, after the infinitive اَنْ, i.e. having the force of a noun of action. Ex.

مَا مَنَعَكَ اَنْ لَا تَسْجُدْ “What has prevented you that you should make prostration,” i.e. “from making prostration?”

And, 3dly, before the word أَقْسِمُ ; as, لَا أَقْسِمُ, the meaning of which is “I swear.”

209. The particles مِنْ and بِ and لِ, when redundant, have been treated of in Mr. Lockett's Shurhoo Miut Amil. Class i. pp. 31, 23, and 50.

SECTION VIII.

ON THE TWO PARTICLES OF ELUCIDATION.

حُرْفُ التَّقْسِيرِ

210. The two particles of elucidation are, أَيْ “that is to say,” and أَنْ.* Ex.

وَسَأَلَ الْقَرِيَّةَ أَيْ أَهْلَ الْقَرِيَّةِ “And ask of the village, that is to say, of the people of the village.”

211. The particle أَنْ is used to elucidate the meaning of any verb resembling in sense the word قُولُ. Ex.

وَنَدِينَاهُ اَنْ يَا ابْرَاهِيمُ “And I called him; that is to say, or saying, Oh, Abraham!”

* The sense in which أَنْ is here used, viz. as an explanatory particle, is noticed in Lockett's Annotations to the Shurhoo Miut Amil. Class v. p. 115.

SECTION IX.
ON THE INFINITIVE PARTICLES.

حروف المُصْدَر

212. These particles are three in number, viz. **لِـ** “that,” and **أَنْ** “that,”* and **أَنْ**; and have the meaning and force of an infinitive or noun of action.

213. The two first are used in verbal propositions. Ex.

فَضَاقَتْ عَلَيْهِمُ الْأَرْضُ بِمَا رَحِبَتْ أَيْ بِرَحِبَةِ “And the earth became narrow,” i.e. “oppressive to them, notwithstanding it was spacious,” i.e. “its spaciousness.”

يُسْرِ الْمَرءُ مَا ذَهَبَ اللَّيْلَى وَكَانَ ذَهَابُهُ لَهُ ذَهَابًا “It pleases the man that the nights pass away; and the passing away of them is his own passing away.”

فَمَا كَانَ جَوابُ قَوْمِهِ إِلَّا لَقَالُوا “There was not an answer of his tribe, except that they spoke,” i.e. “they had no answer to make but the one they made.”

214. The particle **أَنْ** is only used in a nominal proposition. Ex.

عَلِمْتُ أَنْتَ قَائِمٌ أَيْ قِيَامِكَ “I knew that you were standing,” i.e. “I knew of your standing.”

SECTION X.
ON THE PARTICLES OF EXCITEMENT.

حروف التَّحْفيظِ

215. These particles are four in number, viz. **هـ** “Come along!” “Ho there!” and **أَلـ** “Come on!” and, **لـ** “Come

* For the particle **أَنْ** in this sense, vide Lockett, Class v. p. 116.

on!” and لَمْ “Come away!” They are placed at the commencement of a sentence; and when used with a verb in the future tense, they have the meaning of instigating to action; as,

هَلْ تَأْكُلْ “Come along! you will eat.”

And when used with a verb in the past tense, they imply accusation and reproach. Ex.

هَلْ فَرِيَتْ زِيدًا “For shame! you did not beat Zued.”

216. These particles are all compounded of two words, of which the first is a conditional, interrogative, or infinitive particle; and the second a negative particle: they are only used with verbs; and if a noun should happen to come after them, a verb is understood; as you would say to him who had beaten a tribe—

هَلْ بَدَا i.e. “Why not Zued?” i.e. “Why did you not beat Zued?” i.e. “For shame, not beating Zued.”

SECTION XI.

ON THE PARTICLE OF EXPECTATION.

حرف التوقع

217. This particle is قَدْ ; it is called the حرف التوقع, or “particle of expectation,” as being indicative of a thing which is to be expected. When used with a verb in the past tense, it approximates it to PRESENT time. Ex.

قَدْ مَاتَ زِيدٌ “Zued is just dead,” i.e. “He has breathed his last, just as you have been expecting.”

قَدْ رَكِبَ الْأَمِيرُ “The Ameer is just now mounted.”

218. It is sometimes used to give emphasis, as in answer to the person who asks “**هَلْ قَامَ زِيدٌ**” “Is Zued standing?” you would say “**قَدْ قَامَ زِيدٌ**” “Zued truly is standing.”

219. It also has the sense of “sometimes” and “often,” when used with the aorist tense. Ex.

إِنَّ الْكاذِبَ قَدْ يَصُدُّ
“Verily the liars sometimes speak truth.”
إِنَّ الْجُوَادَ قَدْ يَعْتَرُ
“The munificent often make a slip.”

220. It is sometimes used with the aorist tense in an emphatic sense. Ex.

قَدْ يَعْلَمُ اللَّهُ الْمَعْرِقِينَ
“In truth, God knows the averters.”

221. Sometimes a form of oath may be permitted to intervene between this particle and the verb. Ex.

قَدْ وَاللَّهِ أَحَسْنَتَ
“By God, you have indeed done well!”

SECTION XII.

ON THE TWO INTERROGATIVE PARTICLES.

حَرْفَا الْاسْتَفْهَامِ

222. The two interrogative particles **أ** and **هَلْ** are always put at the commencement of a proposition, and are used either in nominal or verbal sentences. Ex.

أَزِيدَ قَامٌ
“Is Zued standing?”
هَلْ قَامَ زِيدٌ
“Was Zued standing?”

223. The particle أَ is used in many places where هل cannot be substituted. Ex.

أَزْيَدَا فَرِيتَ “Have you beat Zued?”

أَنْصَرِبُ زِيدًا وَهُوَ أَخْرُونَ “Are you beating Zued; and he your brother?”

أَزْيَدَ عَنْدَكَ أَمْ عَمْرُو “Is Zued with you, or Oomr?”

أَنْمَنْ كَانَ “Is he, who was?”

SECTION XIII.

ON THE CONDITIONAL PARTICLES.

حروف الشرط

224. These particles are three in number, viz. إِنْ “If,” and لَوْ “If,” and أَمْ “But.” They are always put at the beginning of a sentence: they are used before two sentences; the first of which must be a verbal one, and the second either verbal or nominal.

225. The particle إِنْ even if used with the past tense, denotes future time. Ex.

إِنْ زَرَّتِي فَأَكْرِمَكَ “If you will visit me, then I will honour you.”

226. For these particles there must be a verb expressed or understood. Ex.

إِنْ أَنْتَ زائِرٌ فَأَنَا أَكْرِمُكَ “If you will be my visiter, I will certainly honour you.”

227. The particle إِنْ is only applicable to doubtful events, i.e. events that may or may not come to pass. You could not say, Ex.

آتَيْتَ إِنْ طَلَعَتِ الشَّمْسُ “I will come to you, if the sun rise.”

228. If there be an oath preceding the conditional particle contained in the first sentence, the verb with which the conditional particle is used will be either, *bond fide*, in the past tense, or have the sense of the past tense.

Ex.

وَاللَّهِ إِنْ أَتَيْتَنِي لَا كَرِمْتَكَ “By God, if you had come to me, I had certainly honoured you!”

وَاللَّهِ إِنْ لَمْ تَأْتِنِي لَهْجَرْتَكَ “By God, if you had not come to me, I had certainly abandoned you!”

229. The particle لَوْ denotes past time, even when used with the aorist tense. Ex.

لَوْ تَرَوْنِي لَا كَرِمْتُكَ “If you had visited me, I would certainly have honoured you.”

330. The particle لَوْ sometimes implies the non-existence of the second member of a sentence, by reason of the non-existence of the first. Ex.

لَوْ كَانَ فِيهِمَا آلهَةٌ إِلَّا اللَّهُ لَفَسَدَ تَأْمُلُهُمَا “If there had been in the two (viz. heaven and earth) gods beside the God, they would certainly have been corrupted.”

231. The particle أَمْ is used to distinguish the several parts of a general enunciation. Ex.

النَّاسُ سَعِيدٌ وَشَقِيقٌ	فَإِنَّ الَّذِينَ	“Man is good and bad; but those who
سَعَدُوا فِي الْجَنَّةِ		have done good (will go) to Paradise,
شَقَّاقُوا فِي النَّارِ		and those who have done evil to Hell.”

SECTION XIV.
ON THE PARTICLE OF INDIGNATION.

حرف الردع

232. This particle is لـ “No assuredly.” It is used for the purpose of reprimanding the speaker, and to deter him from that which he is saying. Ex.

فَيَقُولُ رَبِّي أَهَانَ كَلَّا
“He says, My Lord despised me never.”
i.e. Do not say such words, for he is not such a one.

233. It is sometimes used after the imperative, as if it were said to you افرج زيداً “Beat Zued,” and you were to answer لـ “Assuredly not,” i.e. “I will certainly not do that.”

234. This particle is sometimes used in the sense of حقًا “verily.” Ex.

كَلَّا سُوفَ تَعْلَمُونَ
“Verily you will soon know.”



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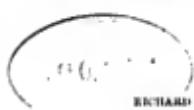
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